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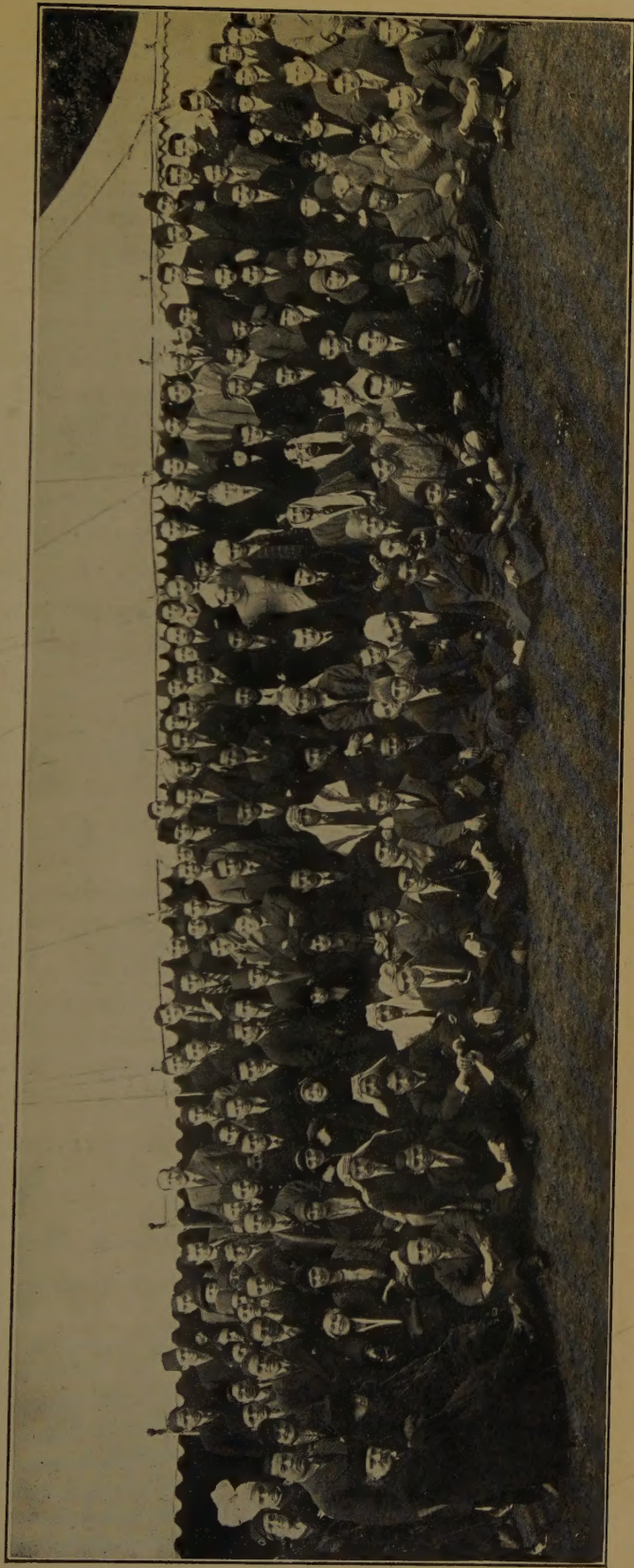
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- (1) No priesthood in Islam. The congregational prayers can be led by anyone selected by the congregation. The 'Idu 'l-Fitr (1349 A.H.) prayers were led by His Excellency the Minister of the Hedjaz and Nejd in London.
- (2) Muslims of all nationalities joined together by the common bond of the Islamic International Brotherhood, one of the many sole achievements of the social and political genius of the Holy Prophet Muhammad, which alone has succeeded in demolishing the unconscionable barriers of race, caste, colour, and creed. In the photo below are seen friends of every station in life—diplomats, traders, and daily wage-earners.
- (3) The origin of the Muslim Festival is quite independent of all astronomical considerations, seasons, or personalty worship. They are not celebrated to appease an angered deity, nor are they connected with the birth and death of a personage as in Christianity.



A Partial Fraternal Group taken on the occasion of the 'Idu 'l-Fitr (1349 A.H.) Festival after the prayers conducted, at the request of M. 'Abdu 'l-Majid, M.A., Imâm, the Shah Jehan Mosque, Woking, by His Excellency Sheikh Hâfiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Ibn Sa'ûd to the Court of St. James's, on February 19, 1931.

HIS EXCELLENCY SHEIKH HÂFIZ WAHBA, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Ibn Saû'd to the Court of St James's, who led the Idu 'l-Fitr (1349 A.H.) Prayers at the Mosque, Woking.



تذکار
مودة و صداقت حضرت
شیخ عبدالحمد امام سید درکتی
۱۰ سال ۱۳۴۹
۲۸ فروردین ۱۳۵۱
مراغه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلُهُ عَلَى سُلَّةٍ الْكَرِيمِ

THE ISLAMIC REVIEW

SHAWWĀL — ZU 'L-QA'DA, 1349 A.H.
 VOL. XIX. MARCH—APRIL, 1931 A.C. Nos. 3 & 4

'ĪDU 'L-FITR (1349 A.H.) SERMON

by

His Excellency Sheikh Hāfiz Wahba, Minister of the Hedjaz
 and Nejd. Delivered at the Mosque, Woking, on Thursday,
 February 19, 1931.

I

In the Name of Allah, The Beneficent, The Merciful

ALLAHO AKBAR (God is the Greatest)

(repeated seven times)

PRAISE be to Allah! We pray for His help and His forgiveness and seek refuge in Him from our own evil (yearnings), for he whom Allah has guided, no one can mislead, and he whom Allah has not guided, no one can guide. I bear witness that there is but one God, and that Muhammad is His servant and His Messenger, whom "He sent with the truth bearing glad tidings as well as warnings." He who obeys Allah and His Messenger acts wisely, and he who disobeys them harms no one but himself, and harms Almighty God in no way whatever. Surely the best spoken word is the word of God as expressed in the Holy Qur-án, and the best teaching is the teaching of Muhammad. On the other hand, of all evil things, un-

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Islamic additions to Islam are the most evil, and every departure from the straight path of Islam is a sinful folly.

O Muslims,

This is one of your most honoured days and happiest festivals, bringing you together and making you know and befriend one another and consult and co-operate with each other; and prompting you to help the poor, to have compassion on the weak, and to be kind and loving to your relations; and the religion which so commands you is assuredly the best religion and the one most calculated, if you follow it closely and regulate all your worldly and spiritual affairs in accordance with its teachings, to bring you happiness in this world and in the next, and to lift you from the abyss into which you have fallen through your neglect of it, and raise you to the highest level attainable. Have you not realized that Allah sent Muhammad at a time when ignorance had engulfed the Arabs and weakness had laid them low, while conquering nations threatened them on all sides, and the fires of civil strife were devastating the Arabian Peninsula, the richer part of which was under the Roman Empire and the rest sunk in ignorance and misery? Whereupon Muhammad led them out of the darkness of ignorance into the light of knowledge, educated and refined them, and instilled into their souls the love of good and hatred of evil and mischief, and turned them away from the worship of trees, stones, and idols to the worship of God alone. In consequence, the Arabs soon became a united nation, strong by virtue of their faith, their character, and their unity, and were thus able first to clear the invaders away from their country, and secondly to spread among humanity at large the spirit of brotherhood, justice, and equality.

O Muslims,

It has long been, and is still, the custom to draw distinctions between people on the grounds of birth and colour; but Islam recognizes no distinction other than that of intentions and acts. Muhammad says: "God does not look at your lineage or your faces, but he looks into your hearts, and no precedence is given to Arab over non-Arab or to non-Arab over Arab, to Red over Black or Black over Red, except what their

‘ĪDU ‘L-FITR (1349 A.H.) SERMON

degree of piety may merit for them, and he of you that is most favoured with Allah is the one that is most pious.”

Had the Muslims not followed this excellent principle, it would never have been possible for Suhayb, who was a Greek, or Zayd, who was a liberated slave, to marry, the former with the sister of ‘Abdu ‘r-Rahmān Ibn ‘Awf, and the latter with Zaynab, two of the most distinguished ladies of the Qureish.

O Muslims,

At a time when despotism was the sole method of government all over the world, Islam spread among its followers the spirit of deliberation and consultation. Thus the mosque became the chamber of deliberation—the Parliament of the Muslims—and every Muslim had the right to express his views on any subject under discussion, the Prophet enjoying no distinction over anyone present, save only when communicating a revelation. Indeed, the Prophet frequently withdrew his own suggestions in favour of those put forward by others, tending more to the public good, which was, of course, the common goal of them all. These meetings were open to both sexes on equal terms, and here I would like you to recall how ‘Omar once called the people together to consult them about the legislation he proposed to introduce in order to fix a maximum limit to the dowry; and how, when he had finished his speech, an old woman said, “O ‘Omar, how can you wish to limit the dowry when Allah has said, ‘and if you wish to have one wife in the place of another, and you had given one of them (as dowry) a heap of gold, you shall not take back one part of it,’ ” whereupon ‘Omar admitted his mistake and withdrew his suggestion (Qur-ān iv. 20).

O Muslims,

At a time when slavery and cruelty to slaves were rampant the Prophet devoted his efforts to buying the slaves and letting them go free, and to exhorting people to liberate them, holding out every inducement for them to do so. At the same time he commanded those who kept slaves to treat them well and not to ask them to do anything beyond their power. Bukhārī quotes Al-Ma‘rūr as saying: “I met Abū Zarr at Rabzah with his slave, and noticing that they both

wore identical garments I asked him to explain. He told me that once in the course of a quarrel with a man he taunted him by calling him 'Son of a black woman.' " The Prophet took him to task, and said, " O Abū Zarr, you taunt him with his mother! Verily you are still tainted with the evil ideas of the days of ignorance. Your brethren are they, who are your servants, God having placed them under your care, and he whose brother has been placed under his care must feed him with that which he eats himself, and clothe him with that wherewith he clothes himself. Do not ask them to do more than they can, and if you have assigned them a task greater than they are able to cope with give them the help they require." This, be it understood, applies to servants, and captives of war only, and not to slaves in the ordinary sense of the word. The word " slave " used here refers to prisoners of war, as Islam forbids slavery.

O Muslims,

Of all the religions of the world, Islam has the distinction of being the only one which provides for the good conduct of all worldly affairs, and lays down rules for establishing the best relations between different individuals, different members of a family, the individuals and the community, the individuals and the State, the Muslim and the non-Muslim, the Muslim State and the other States during peace and war, and all other worldly matters. And just as it looks after spiritual matters it also looks after worldly affairs and provides for regulating them in the best possible manner. Consequently Islam has been, and will always remain, a pure source from which, as in the past, those who seek to formulate laws for the various and multiple needs of the human race will draw. Look back on the early days of Islam and note how the Muslim legislators were the greatest legal authorities in the world, and how their minds were far too big ever to fail in formulating the necessary laws for the ever-increasing needs and ever-changing conditions of the human race; always taking into account the customs and habits of the people for whom the various laws were made.

O Muslims,

With this universal justice, with these high morals, with

'IDU 'L-FITR (1349 A.H.) SERMON

this beautiful religion, it became possible for Muhammad to raise the Arabs out of their ignorance and make them a united nation; and it became possible for his supporters and those who followed in his steps to found that Great Muslim Empire in so short a time; and if they conquered the world it is because they brought with them such a light, such an equality, such a brotherhood, and such justice as the world had never known before, and has not as yet seen outside the pale of Islam.

O Muslims,

Remember that your religion is the source from which sprang your greatness and your glory, and if, at the present moment, you find yourselves in altered circumstances and a totally different position, it is because you have strayed away from the straight path which Muhammad trod before you; and the responsibility for this lies with the teachers of religion who made it very narrow and closed its doors in the face of every seeker after truth. Nevertheless, men of devotion, wisdom, and learning are to be found in every age, and, praise be to Allah, even at the present moment and in our present dire condition, there is not a single Muslim country that cannot show a few of them.

O Muslims,

I betake me to Allah from the accursed Satan.

In the name of Allah, the Beneficent, the Merciful.

"And who is better spoken than he who calls people to God and does good and says I am a Muslim." "Surely good can never be the same as evil. Defend yourself in the kindest manner and, lo and behold, he that has been your enemy becomes your bosom friend."

How gracious Allah has been to us in giving us the Holy Qur-án. May He guide us so that we may follow its wise teaching and save us from the pitfalls of un-Islamic ideas and dissensions. Having spoken thus, I pray to Allah to forgive me and you and to forgive all Muslims, and I call on you to pray for the forgiveness of Allah, for He is Forgiving and Merciful.

In the Name of Allah, The Beneficent, The Merciful

"All praise is due to Allah Who sent His Apostle with guidance and the Religion of Truth that He might cause it to prevail over all religions."

God's blessing and peace be upon His Prophet Muhammad, the Chosen, on whom Allah the Almighty enjoined us to invoke His blessings in the Holy Qur-án:

"For verily Allah and His angels bless the Prophet. O you who believe, call for the blessings of God upon him and salute him with becoming salutations." And may God be pleased with his companions who kept his traditions alive and walked in his footsteps. O God, help those who help the religion of Muhammad and disgrace those who disgrace the religion of Muhammad.

O God, create love in our hearts and set our matters right. O God, suffer not our affairs to be conducted by the unworthy amongst us and remove Thy wrath from us.

"Our Lord! make not our hearts deviate after Thou hast guided us aright. Grant us from Thee mercy." "Our Lord! do not punish us if we forget or make a mistake. Our Lord! do not lay on us a burden as Thou didst lay on those before us. Our Lord! do not impose on us that which we have not the strength to bear, and pardon us and grant us protection and have mercy on us." "Surely Allah enjoins the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency, evil, and aggression; He admonishes you that you may be mindful."

Glorify Allah the Almighty so that He may make you honourable, and thank Him for His favours so that He may increase them; and verily the remembrance of God is greater than all other things, and He knows what you do.

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A LETTER FROM KHWAJA KAMAL-UD-DIN

A LETTER FROM KHWAJA KAMAL-UD-DIN

BRETHREN IN ISLAM—

The Peace of God be upon you!

Certain remarks from some of the European savants against religion in general have moved me to take up my pen once more, though I am not in the best of health as yet. These men profess to hold the opinion that religion has done nothing to further the cause of humanity. It has, rather, they say, hindered human progress and caused discord among men. Though events in the West might seem to endorse this opinion it is not borne out by history. It is an admitted fact that while Western nations were strangers to civilization as long as they remained under the stranglehold of the Church, Muslim nations were at the prime of their culture in the days when they were under the yoke of Islam. Religion, if from God, must come to us for the sole purpose of putting us in the path of progress. Muslim civilization is unique in all its phases. It arose among a people and at a time when civilization had touched the lowest rung of the ladder. Islam appeared, and with it, almost immediately, a complete transformation. It was just the teachings of the new faith that worked this miracle. The Arabs were the most undesirable portion of humanity on every plane—physical, moral, economical, and political—but they made wonderful progress in every way when the Holy Qur-án came to them.

This state of things may perhaps present a peculiar aspect in the history of religion; it may seem to be something in the nature of a new chapter; yet Islam is a religion; and for whatever it has done it is entitled to claim due credit.

These remarks may seem to some academical, and with no practical bearing on modern conditions, but I see nothing of practical value in civilization at present that could not find its origin in Islam. Modern civilization has its merits and demerits, and I may say that present-day culture in its desirable phases is only a furtherance of Islamic attainments.

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It is gratifying to note that atheism is on the wane. Belief in God has revived, and our scientific researches support that belief. It is high time for religion to prove its necessity if anybody honestly believes in it.

The Qur-án made religion an essential asset of humanity, and I have written the book *Islam and Civilization* to substantiate my remarks. I believe that Islam is destined to be the future religion of the whole of the cultured world, if it is properly expounded. I have made this humble attempt for this very purpose, and I pray to God that it may meet with success.

It is our duty as Muslims to enlighten our brethren on this matter.

On the following pages my Muslim readers will find one chapter of my book. Let them think for themselves on the subject, if they are of opinion that these pages will serve the cause of Islam and its propagation. I ask them to be alive to their duty and to help me in what I may be forgiven for calling this "most urgent matter."

My last book, *The Ideal Prophet*, worked what I may almost call miracles in the interest of Islam. It brought thousands of non-Muslims nearer to our faith, and hundreds among them embraced it. But all this was due to its wide circulation in non-Muslim quarters. Muslim brethren liberally responded to my call when I asked them to do something to help us when the book was in the press. This enabled us to sell it at a nominal price.

Many copies of the book were sent to European and American libraries free of charge, and hundreds were given to non-Muslim friends. The first edition is now almost exhausted, and we are thinking of the second.

I intend to do precisely the same thing in respect of this new book of mine, and venture to ask my Muslim brethren to divert their charity in this direction. I have not yet decided on the price of the book, but it should not go beyond five shillings, and it may, and I trust it will, be less than that. I should like my friends to purchase one copy of it for themselves and send us requisitions for copies for free circulation;

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or else they may purchase extra copies and present them as gifts to their non-Muslim friends, because books, in these days, are the best of presents. I also ask them to send their orders at once, for registration, to the Manager, *Islamic Review*, either at The Mosque, Woking, England, or at Azeez Manzil, Brandreth Road, Lahore, India. I need not remind them that this is one of the best forms of charity for which our *Zakat* and all other alms, especially in the days of Ramadān, are intended. The Holy Book says precisely the same thing. Donations for this purpose are urgently requested; it will help us materially to estimate the number of this publication.

KHWAJA KAMAL-UD-DIN

AZEEZ MANZIL

BRANDRETH ROAD, LAHORE

January, 1931

MUSLIM FAITH: ITS DEFINITION AND DIVISION

Being a chapter from the book entitled "Islam and Civilization"

QUALITIES OF A REALLY CIVILIZED GENTLEMAN

WHEN the Qur-ān laid the foundation of human advancement on ourselves, creating within us the requirements of the various Names of God, as mentioned in the Book, the Holy Prophet of Islam came to explain and enlighten. He taught us the method to pursue in order to equip ourselves with Divine Attributes, and it is for us to possess all the elements of Muslim faith which have been enumerated by him when giving us the various constituents of the said faith.

In this respect Islam again has a message not known before in the world of religion. Muhammad gives to mankind a new conception of faith. Faith, as usually understood elsewhere, is something to be accepted by us as religious truth. It may or may not have any direct or indirect bearing upon our daily life. It may not even come within the scope of intelligence and reason. We have to accept it, as dogmatic theology

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would say, for our soul's salvation. But faith in Islam means knowledge of a thing with a conviction concerning it so strong as to compel us to follow its dictates in our daily life. The Holy Prophet has made this perfectly clear. He has made for us a royal road to reach the goal. He has mentioned some seventy elements of faith, and we were told that unless we possess all of these we cannot perfect our faith. Herein lies a marked difference distinguishing Islam from all what I may call sickly theologies. It is absurd to demand from intelligent people belief in things that no one can accept in the face of reason and logic. How can one accept a thing as a truth which is incapable of producing any effect on us in this life? We cannot live on hollow promises of future salvation. We are told that we enter into this world as if we were already condemned for sins we have never committed, which sins were committed by other persons thousands of years ago; and that another man came thereafter to redeem us from the evil consequences of the original sin. We are told that we are born with a tainted nature, and, if we believe that some innocent person was punished on our behalf, our nature would become transmuted and the basest metal shine like gold. Nay, our faith will exempt us from all obligation, and relieve us from any necessity for action; which is, no doubt, an interesting tale for a nurse to tell when lulling children to sleep.

Islam, I assert, came with no such ear-pleasing promises. It demands from us good deeds. Each of us has to bear his own cross. And yet it comes with a universal gospel for humanity. It says that all men are born with a pure nature, with wonderful and splendored capacities; that there is a Divine Element in us; that we are capable of soaring higher and higher; that we can leave the confines of animalism and reach the Divine precincts. Islam does not divide the human race into two predestined classes, "saved" and "un-saved." All of us are potentially saved. Heaven is our birthright, and we lose it by our own misdeeds; sin is not a heritage, but an acquisition—we are all born with a clean slate to write upon. Of course we need guidance to actualize our potentialities for good and as a safeguard against our evil inclinations. Muham-

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mad explains or expounds this when he divides faith into various branches. Let us consider them. A man may hold any creed or conviction. He may not be a Muslim. He may see for himself that in order to become a good citizen of the world he must turn his back on the faith of Islam. He is a unit of humanity and an honourable member of the fraternity. He is sociable by nature. He has been assigned his own share of prosperity in order to further the good of society in general. Let him consult Muhammad before he begins his activities, and he will find in the teachings of the Holy Prophet all that is good in other teachings, and something more; but never a hint of dogma. He need not stifle his own intelligence or the voice of conscience. All he has to do is to mould his daily actions in the manner prepared by Muhammad. He need not read even the Qur-án to begin with. I would like him to take our articles of faith as a guide to a good and honourable life, and see for himself if he can get anything like it elsewhere. Let us first ponder over these duties and obligations; let us examine our life-tendencies, passions, and desires; in a word, study our consciousness. It is again, I say, a sickly theology that demands from us that we crush down our life-tendencies. They are gifts of Nature and we have to utilize them; they have, no doubt, their use and abuse, and we must approach them with care. They are the bedrock foundations of a most noble building. Therein lie both our happiness and our misery. Whether you call it a religion or a "code of civilization," it is perfectly clear that we need a course that may enable us to make a right use of the aforesaid gifts. A religion is no religion if it does not take cognizance of these things.

Herein, I say again, lies the *superiority of Islam to all other creeds*. I do not ask my readers to accept Islam, nor do I request them to make a comparative study of religions. I would only ask them to consider the divisions of faith that Muhammad has made, and think for themselves whether or not they require them for their own good. In one of my former articles¹ I asked my readers to keep the Hundred

¹ Printed in the *Islamic Review* for February, 1931.

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Names of God given in the Qur-án as their guide in their everyday business affairs. Now I ask them to translate the requirements of the Islamic faith into action, and I tell them that they will reach the acme of civilization. I ask even those who say that religion as a whole has done no good to human society to refer to any code of action that may lead us to happiness and prosperity and see if the matter they suggested has not been anticipated by Muhammad. The Muslim faith, as the Prophet says, consists of some seventy elements and a few more. All his traditions enumerate the first seventy, but they differ in those which carry the number up to seventy-nine. I give sixty-seven, and omit those which Muslims observe in acts of ceremonial piety.

(1) *Hayá'*—sense of shame, pudency, modesty; a shrinking of the soul from foul conduct through fear of blame or out of self-respect.

(2) *Khauf*—fear especially of God, from love for Him.

(3) *Tauba*—Repentance. The Arabic word literally means "to return." In the Qur-ánic sense it does not mean lip-repentance. We must, first of all, feel pangs of remorse on account of the evil that we have committed, and then make up our minds never to repeat it. Finally, to complete our course of repentance we must also do an act contrary to what we did before. In this respect the Holy Qur-án says, "And whoever repents and does good, he surely turns to Allah a (goodly) turning" (xxv. 71). "Except those who repent and amend and make manifest (the truth)" (ii. 160). According to the Holy Qur-án, *Tauba* consists in repentance, amendment, and doing a thing that may wipe out the inclinations towards the particular wrong of which we repent. A person, for example, who steals or deprives others of their property in any way must learn the opposite habit of generosity and give alms to others in order to complete his *Tauba*. This kind of atonement is recommended in the Qur-án, when it says, "Surely good deeds take away evil deeds" (xi. 114). We do not exaggerate in our praise of the Book for its deep knowledge of our nature. It seems to know it through and through and finds suitable remedies for our ailment. The Church

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doctrine of atonement, on the other hand, increases wrong and puts sin at a premium.

(4) *Nikāh*—married life. The institution of marriage came in the first place to satisfy our sexual instinct. This, too, is a life-tendency. The abuse of the passions has caused immense harm to the world. All attempts to crush passion have proved failures. Celibacy is but the nursery of immorality; and Islam, therefore, forbids it. The Holy Book, when speaking of such an institution as exists in various religious orders in the world as an act of piety, says that it was never ordered by God Himself, but the people devised it as a matter to please God (lvii. 27).

The Holy Qur-án classes fornication as a crime next only to murder. It—the latter—deprives a family of all the benefit that was to come to it from the murdered person; the former ruins the happiness of the family when a woman's or man's affection wanders. Unfortunately, the evil is becoming more prevalent with the growth of civilization. The Qur-án not only forbids it, but prohibits us even to go near it. It asks us to avoid such occasions as are likely to tempt us to fall into it. It says, "And go not nigh to fornication; surely it is an indecency and evil is the way." Islam appeared at a time when the evil was rife everywhere. Even the wholesome institution of marriage was abused to the degree of sacrilege. Some people used to have marital relations with those who stood within the prohibited degrees. In verse 23 of chapter iv the Qur-án, therefore, makes mention of all such women as were taken in marriage before the appearance of Islam, and forbids us to marry them. Then it forbids us in verse 24 to marry women that are already married to others. But the obligation ceases in the case of war-captives. Even then a Muslim has to marry them again by paying them all their marriage dues. Concubinage, as well as the system of "keeping women," is clearly condemned, as we find in chapter iv, verse 25: "And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens . . . so marry them with the permission of

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their masters, and give them their dowries justly, they being *chaste, not fornicating, nor receiving paramours.*" "And marry those among you that *are widows and those who are fit* among your male slaves and your female slaves" (xxiv. 32). "And let those who do not find a match keep chaste until Allah makes them free from want out of His Grace" (xxiv. 33).

Marriage becomes an obligatory institution in Islam. It excludes only those who do not find a match, or lack the means to marry. The Qur-án advises every one of us to remain in the married state, because not only does it find means for us to satisfy our passion in a befitting manner but also because domestic life is the very nursery of good morals. It cultivates in us love, compassion, and the spirit of self-sacrifice (xxx. 21). The Qur-án, therefore, makes parenthood a duty. But modern civilization shirks the burden of this duty. People in the West try either to limit the number of their children or totally to dispense with offspring. The Arabs in pre-Islamic days resorted to infanticide. The Qurán said: "And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong" (xvii. 31). But the civilized Christian countries, as Muhammad 'Alī says, "stand more in need of this admonition than the Arabs did in the times of ignorance." The West will very soon find out its error. The decreasing birth-rate is already alarming, and the system of temporary marriages, as recently adopted in Russia, has proved a curse and a palpable danger to any healthy society. No State can bring up children in the same way as if they were looked after under the roof of their own parents. Nurses must obviously lack the affection that is kindled in a mother's breast. The positivist would, however, think otherwise. The system was tried in some places in the West, and gave rise to an unmanageable class which, having no respect for social limits, is prone to transgress all healthy bounds.

(5) *Physical cleanliness.* The Qur-án says as follows: "And Allah loves those who purify themselves" (ii. 222). "And do purify your garments and shun uncleanness" (lxxiv. 4 and 5).

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(6) *Abstinence from absurd things.* "Successful indeed are the believers . . . who keep aloof from what is vain" (xxiii. 1 and 3). "And leave those who have taken their religion for a play and idle sport" (v. 70). When speaking of godly people, the Holy Book says: "And when they pass by what is absurd, they pass by nobly" (xxv. 72).

(7) *Abstinence from idle and undesirable talk.* This seems rather an ordinary observation, but many troubles do actually arise from unnecessary talk. The Holy Prophet advises us to avoid many things, some of which I give here. First, we have been prohibited from vulgar and useless talk; we must remain silent until there is some real occasion for talking. We should also abstain from unnecessary controversy, and not put on airs when talking. We should refrain even from excessive refinement in our talk. We should shun quarrelling, indecent words, abuse, swearing, cursing and jesting, and should not overstep the mark when making even harmless jokes. We should not make false promises, indulge in back-biting or slander. We should shun all kinds of falsehood. The Qur-án says: "And yield not to any mean swearer, defamer going about with slander" (lxviii. 10 and 11). We have repeatedly, in the Qur-án, been warned against telling lies. The curse of God is on the liar. The Prophet says: "Keep away from lies as they lead to ill-deeds." "We utter one word of lie and we are compelled then to do many wrongs to conceal our lie." "Back-biting is worse than fornication." "They are the worst among the people of God who go about with slander."

(8) *Indecency.* It is the duty of every Muslim, as the Qur-án says, to banish indecency from human society. He, as in duty bound, should admonish people against it.¹

(9) *Abstinence from pride.* "Surely Allah does not love him who is proud and boastful" (iv. 36). "(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor make mischief" (xxviii. 83).

¹ "Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful" (lxi. 90).

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The Prophet says: "He will not enter into heaven who has got a tittle of pride in his heart."

(10) *Abstinence from vanity*, or making a show of our possessions to others. "And be not like those who come forth from their houses in great exultation and to be seen of men" (viii. 47). "So woe unto the praying ones, who are unmindful of their prayers. Who do (good) to be seen" (cvii. 4, 5, 6). "And Allah does not love him who is proud, boastful—and those who spend their property in alms to be seen of the people" (iv. 38).

(11) *Abstinence from hypocrisy*. "Surely the hypocrites are in the lowest stage of the fire, and you shall not find a helper for them" (iv. 145).

(12) *Abstinence from avarice*. "And whoever is preserved from the niggardliness of his soul, these it is that are the successful ones" (lix. 9). The Prophet says: "The son of Adam becomes older and older while two of his passions grow younger and younger, passion for wealth, avarice and desire for long life."

(13) *Abstinence from mischief, and ill-will to others*. "And do not act corruptly in the land, making mischief" (ii. 6). "And do not make mischief in the land: surely Allah does not love the mischief-maker."

(14) *Abstinence from anger*. "(And they hasten to the heavens) who restrain anger and pardon men: and Allah loves the doers of good" (iii. 133).

(15) *Abstinence from malice*. "Our Lord . . . and do not allow any spite to remain in our hearts" (lix. 10).

(16) *Abstinence from dishonesty*. "And he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of Resurrection."

(17) *Abstinence from envy or jealousy*. "I seek refuge in the Lord of the dawn . . . from the evil of the envious when he envies" (cxiii).

(18) *Abstinence from conceit*. "Have you not considered those who attribute purity to themselves? Nay, Allah purifies those whom he pleases" (iv. 49). "And Allah does not love him who is vainglorious, boastful."

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(19) *Abstinence from extravagance and niggardliness.* "And do not squander wastefully." "Surely the squanderers are the fellows of the devils, and the devil is ever ungrateful to his Lord." "And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down stripped off, blamed" (xvii. 26, 27, 29). "Eat and drink and be not extravagant, surely He does not love the extravagant" (vii. 31).

(20) *Abstinence from exposing certain parts of the body.* The Holy Prophet would not allow a Muslim to bath naked in a public bath, but modern civilization even goes to the other extreme. It allows women to expose parts of the body that were covered in the Victorian age.

(21) *Learning.* I would refer my readers to what I have written in my previous books and articles, where I deal with one of the Names of God, i.e. "Alīm." The Holy Book throws light on the subject. In a most laconic way it enumerates the various ways of acquiring knowledge. The Holy Prophet declares the attainment of knowledge to be a Muslim's duty. The very first revelation that the Holy Prophet received from Above makes knowledge the means to exalt and magnify man. The Qur-án says: "Only those fear God who are possessed of knowledge" (xxxv. 28).

(22) *Hopefulness.* The Qur-án says: "And despair not of Allah's mercy: surely none despairs of Allah's mercy except the unbelieving people" (xii. 87).

(23) *Tawakkul*—Trust in God.

(24) *Razā bi 'l-Qazā*—Resignation to Him. The Qur-án says: "And rely on the Ever-Living One Who dies not, and celebrate His praises, and Sufficient is He as being aware of the faults of His servants" (xxv. 58). "(They are good) who trust in Allah, then surely Allah is Mighty, Wise" (viii. 49). Trust in God and resignation to God are, in my opinion, two of the essentials in our morals which can save us from anxiety in our daily affairs and make us happy and contented. We have to observe the former when we begin any work, and we have to act on the latter principle when that work ends.

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Trust in God, in the Qur-ánic sense, does not mean reliance on Him for our needs when we lead a lazy life and do nothing for ourselves—such a kind of reliance is only a pious blind to cover our idleness. Islam declares idleness a sin. “Tie thy camel and trust in God” was the reply of the Holy Prophet to a companion who came to him, and when asked about his camel, he told the Prophet that he had left the animal in the valley unbridled, and he trusted in God to look after it. But the Prophet asked him to go back and tie it and then trust in God, because it was God even then Who would save the animal from divers mishaps of which the owner had never dreamed. This saying of the Prophet is a most lucid commentary on the principle of “Trust in God.” We should do our utmost and make every effort to succeed in the matter in hand, and then look to God for the rest, because there is many “a slip ’twixt the cup and the lip” that is beyond our knowledge and control. This will not only relieve us from useless anxieties but also will carry us nearer to success; but if we fail in our endeavours we must rely on God; this alone can save us from heart-burnings and remorse. This may seem scant consolation, but could anyone think of better? There is no royal road to success. There are rises and falls in it, and I fail to find a better course to make men happy and contented in view of the ups and downs of life than the Islamic principle of trust and resignation. The former energizes all our dormant faculties and the latter saves us from despair.

(25) *Ikhhlās*—sincerity. The Qur-án says: “We shall have our deeds and you shall have your deeds and we are sincere to Him” (ii. 139).

(26) *Hijrat*—Flight (from places of misery and insurmountable troubles). The Qur-án says: “For those who do good in this world, is good, and Allah’s earth is spacious, only the patient will be paid back their reward in full without measure” (xxxix. 10). In Muslim literature, flight usually refers to the well-known Flight of the Prophet from Mecca to Medina, when the oppression and tyranny of the enemy in Mecca became unbearable. The Prophet faced every trouble

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patiently, but when his enemies determined to kill him, he had no other choice but to flee from the scene, and had a narrow escape from imminent danger. This event in itself is a useful guide to one in trouble. The Prophet says that "the real *Muhājir* (one who flees) is he who flees from forbidden things." The prophetic eye of Jesus foresaw days of trouble that must inevitably overtake his people, and he preached his Sermon on the Mount as a warning against the coming evil. He preached a sort of passive resistance, which may not be without some use under certain unavoidable circumstances, but is fatal to manliness and emasculates courage. "Flight" as ordered by the Prophet is a better alternative. It is not only in the matter of religion, when the opposition against it becomes unbearable, but under all circumstances we have been ordered to shun the place of trouble and seek relief elsewhere if we cannot ward off the evil. "If," as the Law of Moses puts it, "they persecute you in one city, flee ye into another." We have to make recourse to this principle especially in the matter of earning our livelihood. If one place does not offer favourable chances we may go to some other place; no particular place is a home for a Muslim, every land is his if he exerts himself and makes the very best use of the opportunities that may come to him. In this respect I give the following quotation from the Qur-án, which applies to religion as well as to other worldly matters. "Surely as for those whom the Angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious so that you should have migrated therein? . . . Except the weak from among the men and the women and the children who have not in their power the means nor can they find a way (to escape). So those, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving. And *whoever flies in Allah's way, he will find in the earth many places of refuge and abundant resources*" (iv. 97-100).

Italics are mine. Flying in Allah's way consists not only in our efforts in religious matters. It is just the same thing when we fight for our livelihood, and the verse assures us of

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“ abundant resources ” in our place of refuge when we leave our mother-land in search of better ways. Any place, as I said before, is our home. The whole earth is ours and we should not attach ourselves to this or that land. The betterment of life everywhere should be our goal and constant aim.

(27) *Patience and perseverance.* The Qur-án says: “ And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones ” (ii. 45). “ Be patient, surely Allah is with the patient ” (viii. 46). “ (Their Apostle said to them): . . . And certainly we would bear with patience your persecution of us ” (xiv. 12). “ Only the patient will be paid back their reward in full without measure ” (xxxix. 10).

Patience is one of the chief elements in our character that bring us success. No one can achieve any greatness in any walk of life without perseverance or patience. In order to perfect our morals we are often visited with hardships and trials. We are not tried by God, but simply to bring our patience to perfection. Muhammad, the Prophet of Arabia, is admittedly the most successful man in the whole human race, but trials came in his life which were sufficient almost to exhaust even his patience.

MORALS TO BE OBSERVED IN FAMILY CIRCLES, ETC.

(28) *To serve parents.* The Qur-án says: “ And your Lord has commanded that you shall not serve (any) but Him and goodness to your parents. If either or both of them reach old age with you, say not to them ‘ Ugh ’ nor chide them, and speak to them a generous word.” “ And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little ” (xvii. 23-24). “ And we enjoined on man goodness to his parents, and if they contend with you and you should associate (others) with Me, of which you have no knowledge, do not obey them ” (xxix. 8). “ And We have enjoined man in respect of his parents. . . . Be grateful to Me and to both your parents; to Me is the eventual coming. . . . And keep company with them in this world kindly ” (xxxi. 14-15).

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The Qur-án places obedience to parents next only to submission to Allah. It creates in us a strong sense of our obligations to constituted authorities; but modern civilization is lacking in this respect. Children in affluence and parents in penury are common objects in the West. Unfortunately, the lesson to be learned from the conduct of Jesus to his mother is something undesirable. Even the whole of Biblical literature does not lay any great stress on this moral, though it is one of the Ten Commandments. The Qur-án, on the other hand, speaks strongly and repeatedly of our serving our parents especially in their old age. But it clearly warns us against our following their example if they go against the Ways of the Lord.

BRINGING UP CHILDREN

The Qur-án says: "And do not kill your children for fear of poverty" (xvii. 31). "[The servants of the Beneficent God are they] . . . Who say: O our Lord! grant us in our wives and our offspring the joy of our eyes" (xxv. 74).

(29) *Charity to relatives, friends, and other people in general.* The Qur-án says: "And treat them [your female folk] with kindness" (iv. 19). "And give to the near of kin his due and (to) the needy and the wayfarer" (xvii. 26). Then comes a most beautiful verse in the Holy Qur-án that carries our charity even to those who are strangers to us. Charity, in Islam, is not confined to our own people, but we are ordered to be charitable to aliens as well. The verse goes thus: "And serve Allah and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy, and the neighbour of your kin and the alien neighbour, and the companion on a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful."

(30) *Charity, beneficence, mercy, and compassion.* The Qur-án lays special stress on this subject. Islam has been identified by the Holy Prophet with compassion and charity towards others. The first four Names of God, as given in the commencement of the Holy Qur-án, speak of God's mercy and

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compassion which are open to everyone. His beneficence has two aspects, spoken of in the Qur-án and borne out by *His Work* in Nature. *Rahmāniyyat* and *Rahīmiyyat* are the two Arabic words that convey the two distinct characters of mercy, which we have to observe in our kindness to others. First, we have to show our charity and beneficence to those who have no claims on them, and secondly, to those who serve us, but we should reward their actions manifold. Even in our dealings with offenders our punishment of them should be rather for correction than for vengeance.¹ In one place the Book places charity above all other good qualities.

Here I quote one of the verses of the Holy Qur-án that has "elicited words of praise even from the most hostile critics of the Qur-án." It sets forth faith in God and benevolence towards man as the essence of religion. "It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and (for the emancipation of) captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)" (ii. 177).

The Holy Prophet says: "God does not show His Mercy to those who do not take mercy upon others." Again he says: "They invite the mercy of the Most Merciful God who are merciful themselves to others. Mercy comes from heaven to those who show mercy on earth." The Prophet also says: "He is the true believer who loves his brother as himself."

(31) *Meekness, humility, and courtesy.* The second Khalif,

¹ "You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority" (iv. 91).

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'Omar, reports the following saying of the Holy Prophet: God will honour him who is meek and humble to others. God exalts him in the eyes of others who is small in his own eyes. And He disgraces him who is proud and lowers him in others' estimation who is great in his own eyes. Again the Prophet says: "He is not of us who treats not our elders respectfully and the younger kindly." "Do not do unto others that which you do not wish others to do towards you." "God loves lenity and gives much to those who show lenity and mercy to others." "The best among you is he who is best to others in his dealings."

(32) *Almsgiving and benevolence to others.* The Qur-án says: "By no means shall you attain to righteousness until you spend benevolently, out of what you have; and whatever you spend Allah surely knows it" (iii. 91). Almsgiving is one of the pillars of the Muslim faith. The Holy Book in its very beginning speaks of almsgiving as one of the chief characteristics of those who fear God. Prayer and charity are the two chief themes of the Qur-án. Like its other institutions, the Qur-án has also systematized charity as an institution. No one can be a Muslim unless and until he pays a part of his earnings for the support of poorer members of the community.

(33) *Teaching and imparting knowledge to others.* The Qur-án makes teaching wisdom one of the duties of God's messenger. "Our Lord! and raise up in them an Apostle from among them who shall recite to them Thy communications, and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise" (ii. 129) as well as of those who are godly people. "It is not meet for a mortal that Allah should give him the Book and the judgment and prophethood, then he should say to men: be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it)" (iii. 78).

(34) *Fair dealing in business.* The Qur-án says: "Woe to the defaulters, who, when they take the measure from men, take it fully, but when they measure it out to others or weigh

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out for them, they are deficient " (lxxxiii. 1, 2, 3). " Give a full measure and be not of those who diminish: And weigh out with a right balance: And do not wrong men of their dues, and do not act corruptly in the earth and do not make mischief in the earth " (xxvi. 181-183).

(35) *Bearing true witness.* " O you who believe! be maintainers of justice, bearers of witness for Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is most competent (to deal) with them both; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do " (iv. 135). " [And the servants of the Beneficent God are] they who do not bear witness to what is false " (xxv. 72). " O you who believe! be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably " (v. 8). " And do not mix up the truth with the falsehood, nor hide the truth while you know (it) " (ii. 42).

(36) *Justice and equity.* " Act equitably, that is nearer to piety " (v. 8). " When you judge between people you judge with justice " (v. 42).

(37) *Trustworthiness.* " Surely Allah commands you to make over trusts to those worthy of them " (iv. 58).

(38) *Acts of reform.* " So be careful of (your duty to) Allah and set aright matters of your difference " (viii. 1). " The believers are but brethren, therefore make peace between your brethren " (xlix. 10).

(39) *Helping in good action.* " Help one another in goodness and piety, and do not help one another in sin and aggression " (v. 2).

(40) *Giving good advice.* " You are the best of people raised up for men, you enjoin what is right and forbid the wrong " (iii. 109). " And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong " (iii. 103).

(41) *Forbidding wrong.* (See the Qur-ánic injunction in section 40.)

(42) *Fulfilment of promises.* The Qur-án says: " Fulfil the

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promise; surely (every) promise will be questioned about " (xvii. 34). " Yea, whoever fulfilled his promise and guards (against evil) then surely Allah loves those who guard (against evil) " (iii. 75). .

(43) *Payment of debts.* The Qur-án makes payment of debts of the deceased a first lien on the property left by the deceased (iv. 12).

The Holy Prophet says that the best among men is he who pays his debts willingly, and the worst is he who is harsh in payment of his debts.

(44) *Regard of limits.* The Qur-án says: " If you shun the great things which you are forbidden, We will do away with your evil inclinations and cause you to enter an honourable place of entering." " These are the limits of Allah, so do not exceed them, and whoever exceeds the limits of Allah, these it is that are the unjust " (ii. 229). " O you who believe, do not violate the signs appointed by Allah " (v. 2). " And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts " (xxii. 32).

(45) *Abstinence from injuring others.* The Qur-án says: " [He is the most violent of adversaries who] . . . runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making " (ii. 205). " God forbids indecency and evil and rebellion " (xvi. 90).

(46) *Speaking good and kind words.* " And you shall speak to men good words " (ii. 83).

(47) *Return of greeting.* " And when you are greeted with a greeting, greet with a better greeting than it or return it; surely Allah takes account of all things " (iv. 86).

(48) *To be just and equitable in our profession.* The Qur-án says: " And give full measure and weigh with justice " (vi. 153). See also the quotations given under fair dealing, in section 34.

(49) *The giving of loans to those in poverty.* The Qur-án says: " And if the debtor is in straitness, then let there be postponement until (he is in) ease; and that you remit it as alms is better for you " (ii. 280).

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(50) *Charity to neighbours.* The Qur-án says: "And serve Allah and do not associate anything with Him, and be good to the parents and to the near of kin and the orphans and the needy and the neighbour of your kin and the alien neighbour" (iv. 36).

(51) *Co-operation.* "And hold fast by the covenant of Allah altogether and be not disunited" (iii. 102). "And be not like those who became divided and disagreed after clear agreements had come to them" (iii. 104). "Help one another in goodness and piety" (v. 2).

(52) *Obedience to the master.* "We have exalted some of them above others in degrees that some of them may take others in subjection" (xliii. 32).

(53) *Obedience to the rule.* "Obey Allah and the Apostle and those in authority from among you" (iv. 59).

(54) *The removal of things that injure from the way of the people.*

(55) *Accompanying the general gratefulness.* The Qur-án says: "And certainly We gave wisdom to Luqmán, saying, Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised" (xxxii. 12). "And why should Allah chastise you if you are grateful and believe?" (iv. 147). "And when your Lord made it known; if you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe" (xiv. 7).

It should not be forgotten that the giving of thanks by lip-service is of no avail in Islam. The very word *Shukr*, the Arabic equivalent of "thanking," means the proper use of gifts given to us. The Qur-án repeatedly refers to gratefulness as the chief quality of men.

(56) *Love of God.*

(57) *Love of the Prophet.*

(58) *The reading of the Qur-án.* The reason for putting the above three items as constituents of Muslim faith is, I think, self-evident. If we have to follow the Qur-án as a Book of guidance in our daily life we must read it. Similarly, if we have to keep God before us as our prototype, and equip

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ourselves with His Attributes, our love for Him can but induce us to do the same. The Prophet is an example. He transmuted all God's injunctions into action. We must, therefore, follow his footsteps, and if we love him we are sure to do so.

The Holy Prophet adds to the fifty-eight elements which I have given above all that we read in the definition of the Muslim faith given by him. These are the seven articles of our faith; and we have to believe in each and all of them.

We may or may not believe in any religious system, but must do and believe in these verities. They are part and parcel of our health and happiness; and they ought to be the articles of faith of any religion which claims to have come from God. They are as follows:

- (1) Law.
- (2) God, as the source of Law.
- (3) Angels—the functionaries of Law.
- (4) The Books—the record of Law.
- (5) The Prophets—the intermediate persons who receive the first message from the Lord.
- (6) The Hereafter.
- (7) The Day of Judgment.

These are the seven verities spoken of in the Qur-ânic verses which demand our belief, a belief which is given to them by every person in his mundane affairs.

The present is the mother of the future. The after-life is the child of the present life. The former evolves out of the latter. Matter, in its evolutionary course on the physical plane, receives its final perfection in the human frame, but it gives rise to another order—the order of morality, ethics, and spirituality. Life, with the progressive element in it, leaves the body at death like the aroma from fruit or a flower. It is like a vapour, but it possesses vast potentialities for creating a great cloud full of healthy rain. But Law, as I said before, rules every step of progress in the course of evolution. It is in obedience to Law that success or full development attends the progressive element in its journey. We therefore need a system of Law that may help us to work out our future life

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on desirable lines, so that we may secure a full measure of bliss in higher regions.

And the code of it must, and can, only come from the original intelligence, the source of all life and its progress; hence the necessity for a Revealed Religion to disclose the above-mentioned verities, with full details for working them out. Any other system of religion is but a nursery-tale, to feed credulity and gratify the "child" in man. But the child matures one day in intelligence and judgment and begins to see things in the light of reason and culture. It is for this reason that religions based on dogma and superstition are becoming discredited in the lands of culture and advancement.

I have omitted the remaining elements of the faith appertaining to our daily life in Islam. I have selected such things as a gentleman should possess if he wishes to contribute to the happiness of society, and is interested in the advancement of the human race. Nietzsche wanted us to assume the qualities of a superman: he could only give one or two aspects of this remarkable character. His superman would not yield to the will of another, but would compel others to follow him. This is what I read in one of the two Holy Names of God, "Al-Jabbār" and "Al-Qahhār"; that is, He Who subordinates others to His Will, and makes them act according to His Volition; but the followers of Nietzsche will find some ninety-eight Names of God given to us in the Qur-án. We have to equip ourselves with these Attributes. The possession of the hundred Names will make us supermen. If we want to have a practical code to reach the goal, we have to possess the various elements of faith.

MAN'S INHUMANITY TO MAN—IN CHURCHIANITY

By F. L. C.

"Know the Truth and the Truth will make you free."

THAT freedom is the ruling passion of every created thing is a commonplace. That the opposite of freedom is captivity

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needs no argument, nor does the fact that a step farther is tyranny, whatever apologists may say to the contrary.

Tyranny is born of an overwhelming desire for power, for subjugation and an inherent total disregard of the feelings, aspirations, and well-being of others, whether politically, socially, or spiritually.

It was my passion to learn the truth and the mind of Jesus from his sayings which led me to the study of the Bible, together with the study of some of the religious systems of the world, and to meet in public and private worship, in and out of season, with various Christian denominations. My search so far as these denominations are concerned ended in a *cul-de-sac*, for the only light I could see was what was allowed to reach my mind through slits in ecclesiastical shutters. The Free Church I found is not free except in the sense that it is free to dissociate itself from the tenets of the Established Church, and its members are called Nonconformists because of that. The Unsectarians I found more sectarian than anything else, and are more pharisaical than the Pharisees and exercise a tyranny equal only to that of the "priests" because of their spiritual pride.

Born and nurtured in the doctrines, dogmas, and tenets of the Church of England, the time came when I was compelled to reject everything taught me by my spiritual pastors and masters as soon as I made the, to me, tremendous discovery that I was being hoodwinked and that my teachers were blind leaders of the blind. Every one of the fundamentals of Christianity, or more correctly Churchianity, I was compelled to jettison because I was impressed with the knowledge that the whole superstructure of the "Church" was erected on ecclesiastical chicanery and humbug—nothing more, nothing less.

Original Sin I cannot accept, and the obvious correlative Atonement was, and is, abhorrent. Abolish the doctrine of Original Sin and the whole edifice must, willy-nilly, collapse, and bring down with it sacerdotal despotism, a consummation much to be desired in the interest of truth and that freedom of which Jesus spoke. Was it not against this class that he

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hurled his fiercest wrath and denunciations, likening them to whitewashed sepulchres "full of corruption and dead men's bones"? Baptismal Regeneration and Apostolic Succession, whereby the priesthood claim to perform the miracle of bringing down the Holy Spirit of God to indwell in the body of a babe by making on its head the sign of the Cross with a wet finger, is to me perilously near rank blasphemy.

The claim of the "priest" to stand between God and man as intercessor and without whose good will prayers and praises are unacceptable to his Maker is the height of impertinence. Many more could be added *ad infinitum* and *ad nauseum*, and each and every one an insult to the common sense of any being with a spark of intelligence, and who has the capacity to think even for five minutes, and who refuses to accept the "priest" at his own valuation.

An incident which brought me a revulsion of feeling and made me cry out in an agony of soul, and which gave birth to a positive, inveterate, and enduring hatred of priestcraft, I will relate in as few words as possible. One summer evening a few years ago I went for a ramble with my thoughts for company—for on these occasions "my mind to me a kingdom is." My ramble took me through pleasant lanes in Kent, along hedgerows and fields made gorgeous with a riotous profusion of wild flowers scattered by a prodigal hand—woodbine, daisies, poppies, and wild rose. The perfect calm and peace of my surroundings found an echo in my soul. Shortly I came upon a very old church such as one sees in remote country places, surrounded by "God's Acre." It was such a place and scene which doubtless inspired Gray to write the *Elegy*. Being in the mood I entered the "Acre" and passed from one tombstone to another, reading each inscription, pausing to drink in the scene, the while quoting favourite stanzas of the *Elegy*. At one grave I paused longer because it was that of Jane, aged 2 years 6 months at the time of her death, and the inscription concluded with the quotation: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." In imagination I envisaged Jesus with a child on his knee, gently rebuking the

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multitude with the immortal and comforting words, concluding with "for of such is the Kingdom of Heaven."

I love children of every nation, clime, and tongue, for a child is a child the world over. I tried to picture little Jane running about the fields, brimming over with the joy of life and fun, making the place ring with her joyous laughter and prattle, picking the wild flowers and carrying them in her chubby little warm hands proudly to her mother and dropping them in her lap and receiving in return a loving little embrace. I passed on and approached a spot of forbidding aspect, "where heaves the turf in many a mouldering heap," a dozen or so very small moulds. Over these was scattered indescribable filth and rubbish: refuse—discarded domestic utensils, garbage, rotting flowers from graves over the way, shoes, boots, and whatnot, the jetsam of the neighbouring cottages. I knew what those "mouldering heaps" meant. They were the last resting-places of sweet little boys and girls like Jane, but who, unlike her, had not been given "Christian" burial in "consecrated" ground because each had not been made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven" by the process of the utterance of meaningless jargon by a "priest." Yet Jesus said—"of *such* is the Kingdom of Heaven." I came away from that spot a changed man, fully understanding, as I never did before, what the poet meant by "man's inhumanity to man."

I purpose later to say how I found Light and Truth.

Truly "God moves in a mysterious way His wonders to perform."

'ISLAM is a religion; but it is much more than a religion, for it is a tremendous political force in the world. Islam is a social system; but it is obviously much more than a social system, for it constitutes a vast interracial and international brotherhood of believers. Islam is something unique, something which exists nowhere else except within the Islamic fellowship itself. It is something, therefore, which is hard to define and express in terms intelligible to those who have never come into contact with it at first hand. But it is a force, a faith, a system, a fellowship, which must emphatically be recognized, studied, and reckoned with in the modern world.'—*The Case for India*, by John S. Hoyland, page 46, London, 1929.

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MUHAMMAD IN THE NEW TESTAMENT

By Professor 'ABDU 'L-AHAD DĀWŪD, B.D.

X

BY THE APOCALYPTICAL "SON OF MAN," MUHAMMAD IS INTENDED

[The learned writer of this series is open to inquiries and questions on the points discussed by him in this article. Readers can address their letters to him care of the Editor, the *Islamic Review*, Woking, England.—ED. I.R.]

IN my previous article I showed that "the Son of Man" foretold in the Jewish Apocalypses was not Jesus Christ, and that Jesus never assumed that appellation for himself, for thus he would have made himself ridiculous in the eyes of his audience.

There were only two courses open to him: either to denounce the Messianic prophecies and the Apocalyphtical visions about the Barnasha as forgeries and legends, or to confirm them and at the same time to fill, if he were that lofty personage, the office of the "Son of Man." To say: "The Son of Man came to serve and not to be served",¹ or "The Son of Man shall be delivered unto the hands of the Chief Priests and the Scribes",² or "The Son of Man came eating and drinking [wine]" with the sinners and the publicans,³ and at the same time to confess that he was a beggar living on the charity and hospitality of others, was to insult his nation and its holiest religious sentiments! To boast that he was the Son of Man and had come to save and recover the lost sheep of Israel,⁴ but had to leave this salvation to the Last Judgment, and even then to be cast into the eternal flames, was to frustrate all the hopes of that persecuted people, who alone in all mankind had the honour of being the only nation that professed the faith and religion of the true God; and it was to scorn their prophets and Apocalypses.

Could Jesus Christ assume that title? Are the authors of the four Gospels Hebrews? Could Jesus conscientiously

¹ Matt. xx. 28. ² *Ibid.* xx. 18. ³ *Ibid.* xi. 18. ⁴ *Ibid.* xviii. 11.

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believe himself to be what these spurious Gospels allege? Could a Jew conscientiously write such stories which are purposely written to disconcert and foil the expectation of that people? Of course, other than a negative answer cannot be expected from me to these questions. Neither Jesus nor his apostles would ever use such an extravagant title among a people already familiar with the legitimate owner of that surname. It would be analogous to putting the crown of the king upon the head of his ambassador, the latter having no army to proclaim him king. It would be simply an insane usurpation of the rights and privileges of the legitimate Son of Man. Consequently, such an unjustifiable usurpation on the part of Jesus would be equivalent to the assumption of the epithet of "the Pseudo Son of Man" and of the Antichrist! The very imagination of a similar act of audacity on the part of the Holy Christ Jesus makes my whole nature revolt. The more I read these Gospels the more I become convinced to believe that they are a production—at least in their present shape and contents—of authors other than the Jews. These Gospels are a counterpoise to the Jewish Revelations—particularly as a counter-project against the Sibyllian Books. This could only be done by Greek Christians who had no interest in the claims of the children of Abraham. The author of the Sibyllian Books places side by side with the Jewish prophets Enoch, Solomon, Daniel, and Ezra, the names of the Greek sages Hermes, Homer, Orpheus, Pythagoras, and others, evidently with the object of making propaganda for the Hebrew religion. These books were written when Jerusalem and the Temple were in ruins, some time before or after the publication of St. John's Apocalypse. The purport of the Sibyllian Revelation is that the Hebrew¹ Son of Man or the Messiah will come to destroy the power of Rome and to establish the religion of the true God for all men.

We can produce many sound arguments to prove the

¹ The name "Hebrew" in its wider sense is applied to all the descendants of Abraham, who afterwards assumed the names of their respective ancestors, such as the Ishmaelites, Edomites, Israelites, etc.

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identity of "the Son of Man" with Muhammad only, and shall divide these arguments as follows:

ARGUMENTS FROM THE GOSPELS, AND FROM THE APOCALYPSES

In the most coherent and significant passages in the discourses of Jesus where the appellation "Barnasha"—or "the Son of Man"—appears, only Muhammad is intended, and in him alone the prediction contained therein is literally fulfilled. In some passages wherein Jesus is supposed to have assumed that title for himself, that passage becomes incoherent, senseless, and extremely obscure. Take for instance the following passages: "The Son of Man came eating and drinking, and they said, Behold . . ." ¹ John-Baptist was a teetotaller, he fed himself only on water, locusts, and wild honey; they said he was a demoniac; but "the Son of Man," *id est* Jesus (?), who ate and drank wine, was branded as "the friend of publicans and sinners"! To blame a prophet for his fastings and abstinence is a sin of infidelity or of gross ignorance. But to reproach a person who claims to be a Messenger of God for frequenting the banquets of publicans and sinners, and for being fond of wine, is quite natural and a very serious charge against the sincerity of that person who pretends to be a spiritual guide of men. Can we Muslims believe in the sincerity of a Khwaja or Mullah when we see him mixing with drunkards and prostitutes? Could the Christians bear with a curate or parson of a similar conduct? Certainly not. A spiritual guide may have intercourse with all sorts of sinners in order to convert and reform them, providing that he is sober, abstemious, and sincere. According to the quotation just mentioned, Christ admits that his behaviour had scandalized the religious leaders of his nation. True, the officers of the Custom-house, called "publicans," were hated by the Jews simply because of their office. We are told only two "publicans" ² and one "harlot" ³ and one "possessed" woman ⁴ were converted by Jesus; but all the clergy and the lawyers were branded with curses and

¹ Matt. xi. 19.

² Matthew and Zacchæus (Matt. ix. 9; Luke xix. 1-11).

³ John iv.

⁴ Mary Magdalene (Luke viii. 2).

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anathemas.¹ All this looks awkward and incredible. The idea or thought that a Holy Prophet, so chaste and sinless like Jesus, was fond of wine, that he changed six barrels of water into a most intoxicating wine in order to render crazy a large company of guests already tipsy in the wedding-hall at Cana,² is practically to depict him an impostor and sorcerer! Think of a miracle performed by a thaumaturge before a rabble of drunkards! To describe Jesus as a drunkard, and gluttonous, and a friend of the ungodly, and then to give him the title of "the Son of Man" is to deny all the Jewish Revelations and religion.

Again, Jesus is reported to have said that "The Son of Man came to seek and recover that which was lost."³ The commentators of course interpret this passage in a spiritual sense only. Well, it is the mission and the office of every prophet and the preacher of the religion to call the sinners to repent of their iniquity and wickedness. We quite admit that Jesus was sent only to the "lost sheep of Israel," to reform and convert them from their sins; and especially to teach them more plainly concerning "the Son of Man" who was to come with power and salvation to restore what was lost and to reconstruct what was ruined; nay, to conquer and destroy the enemies of the true believers. Jesus could not assume for himself that Apocalyptic title "the Barnasha," and then not be able to save his people except Zacchæus, a Samaritan woman, and a few other Jews, including the Apostles, who were mostly slain afterwards on his account. Most probably what Jesus said was: "The Son of Man *will* come to seek and recover what is lost." For in Muhammad alone the believing Jews as well as the Arabs and other believers found all that was irremediably lost and destroyed—Jerusalem and Mecca, all the promised territories; many truths concerning the true religion; the power and kingdom of God; the peace and blessing that Islam confers in this world and in the next.

We cannot afford space for further quotations of the

¹ Matt. xiii., etc.

² John ii.

³ Matt. xiii. 11; Luke ix. 56; xix. 10, etc.

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numerous passages in which "the Son of Man" occurs as either the subject or the object or the predicate of the sentence. But one more quotation will suffice, namely: "The Son of Man shall be delivered unto the hands of men,"¹ etc., and all the passages where he is made the subject of passion and death. Such utterances are put into the mouth of Jesus by some fraudulent non-Hebrew writer with the object of perverting the truth concerning "the Son of Man" as understood and believed by the Jews, and of making them believe that Jesus of Nazareth was the Apocalyptic triumphant Saviour, but he would only appear on the Day of the Last Judgment. It was a policy and a cunning propaganda of dissuasion, and then of persuasion, made purposely for the Jews. But the fraud was discovered, and the Jewish Christians belong to the Church which held these Gospels to be divinely revealed. For nothing could be more repugnant to Jewish national aspiration and religious sentiment than to present to them the expected Messiah, the great Barnasha, in the person of Jesus whom the Chief Priests and the Elders condemned to be crucified as a seducer! It is quite evident, therefore, that Jesus *never* appropriated the title of "the Son of Man"; but he reserved it only for Muhammad. Here are a few of the arguments:

(a) The Jewish Apocalypses ascribe the titles "the Messiah" and "the Son of Man" exclusively to the Last Prophet, who will fight with the Powers of Darkness and vanquish them, and then will establish the Kingdom of Peace and of Light on earth. Thus the two titles are synonymous; to disown either of them is to disown altogether the claim to being the Last Prophet. Now we read in the Synoptics that Jesus categorically denied his being the Christ and forbade his disciples to declare him "the Messiah"! It is reported that Simon Peter, in reply to the question put by Jesus: "Whom say you that I am?" said: "Thou art the Christ [Messiah] of God."² Then Christ commanded his disciples not to say to anybody that he is the Christ.³ St. Mark and St. Luke

¹ Matt. xvi. 21; xvii. 12, etc.

² Luke ix. 20.

³ Luke (ix. 21) says: "He rebuked them and commanded them not to say that he was the Messiah." Cf. Matt. xvi. 20; Mark viii. 30.

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know nothing about the "power of the keys" given to Peter; they, not being there, had not heard of it. John has not a word about this Messianic conversation; probably he had forgotten it! St. Matthew reports¹ that when Jesus told them not to say that he was the Christ he explained to them how he would be delivered and killed. Thereupon Peter began to reprove and admonish him not to repeat the same words about his passion and death. According to this story of St. Matthew, Peter was perfectly right when he said: "Master, be it far from thee!" If it be true that his confession, "Thou art the Messiah," pleased Jesus, who conferred the title of "Sapha" or "Cepha" on Simon, then to declare that "the Son of Man" was to suffer the ignominious death upon the Cross was neither more nor less than a flat denial of his Messianic character. But Jesus became more positive and indignantly scolded Peter, saying: "Get thee behind me, Satan!" What follows this sharp rebuke are most explicit words of the Master, leaving not a modicum of doubt that he was *not* "the Messiah" or "the Son of Man." How to reconcile the "faith" of Peter, recompensed with the glorious title of "Sapha" and the power of the keys of Heaven and of Hell, with the "infidelity" of Peter punished with the opprobrious epithet of "Satan," within half an hour's time or so? Several reflections present themselves to my mind, and I feel it my bounden duty to put them in black and white. If Jesus were "the Son of Man" or "the Messiah" as seen and foretold by Daniel, Ezra, Enoch, and the other Jewish prophets and divines, he would have authorized his disciples to proclaim and acclaim him as such; and he himself would have supported them. The fact is that he acted the very reverse. Again, if he were the Messiah, or the Barnasha, he would have at once struck his enemies with terror, and by the aid of his invisible angels destroyed the Roman and Persian powers, then dominant over the civilized world. But he did nothing of the sort; or, like Muhammad, he would have recruited some valiant warriors like 'Alī, 'Omar, Khālīd, etc., and not like Zebedees and Jonahs, who vanished,

¹ *Loc. cit.*, 21-28.

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like a frightened spectre when the Roman police came to arrest them.

There are two irreconcilable statements made by Matthew (or corrupted by his interpolator), which logically destroy each other. Within an hour Peter is "the Rock of Faith," as Catholicism will boast, and "the Satan of Infidelity," as Protestantism will scout him! Why so? Because when he believed Jesus to be the Messiah he was rewarded; but when he refused to admit that his master was not the Messiah he was convicted! There are no two "Sons of Man," the one to be the Commander of the Faithful, fight sword in hand the wars of God, and uproot idolatry and its empires and kingdoms; the other to be an Abbot of the poor Anchorites on the summit of Calvary, fight the wars of God cross in hand, and be martyred ignominiously by idolatrous Romans and unbelieving Jewish Pontiffs and Rabbis! "The Son of Man," whose hands were seen under the wings of the Cherubs by the Prophet Ezekiel (ii), and before the throne of the Almighty by the Prophet Daniel (vii), and described in the other Jewish Apocalypses, was not predestined to be hanged upon Golgotha, but to transform the thrones of the pagan kings into their own crosses; to change their palaces into calvaries, and to make sepulchres of their capital cities. Not Jesus, but Muhammad, had the honour of this title, "the Son of Man"! The facts are more eloquent than even the Apocalypses and the visions. The material and moral conquests achieved by Muhammad the Holy Apostle of Allah over the enemy are unrivalled.

(b) "The Son of Man" is called by Jesus "the Lord of the Sabbath day."¹ This is very remarkable indeed. The sanctity of the seventh day is the theme of the Law of Moses. God accomplished the work of creation in six days, and on the seventh He rested from all work. Men and women, children and slaves, even the domestic animals were to repose from all labour under the pain of death. The Fourth Commandment of the Decalogue orders the people of Israel: "Thou shalt remember the Sabbath day to sanctify it."² The

¹ Matt. xii. 7.

² Exod. xx.

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students of the Bible know how jealous God is reported to be concerning the strict observation of the Day of Rest. Before Moses there was no special law about this; and the nomad Patriarchs do not seem to have observed it. It is very likely that the Jewish Sabbath had its origin in the Babylonian *Sabattu*.

The Qur-án repudiates the Jewish anthropomorphous conception of the Deity, for it means to say, as if like man, God laboured six days, got fatigued, reposed and slumbered. The sacred verse of the Qur-án thus runs: "And verily We have created the heavens and the earth, and whatever is between them in six days; and no weariness affected Us" (l. 38).

The Jewish idea about the Sabbath had become too material and insidious. Instead of making it a day of comfortable rest and a pleasant holiday, it had been turned into a day of abstinence and confinement. No cooking, no walk, and no work of charity or beneficence were permitted. The priests in the temple would bake bread and offer sacrifices on the Sabbath-day, but reproached the Prophet of Nazareth when he cured miraculously a man whose arm was withered.¹ To this Christ said that it was the Sabbath which was instituted for the benefit of man, and not man for the sake of the Sabbath. Instead of making it a day of worship and *then* a day of recreation, of innocent pleasure and real repose, they had made it a day of imprisonment and weariness. The least breach of any precept concerning the seventh day was punished with lapidation or some other penalty. Moses himself sentences a poor man to lapidation for having picked up a few sticks from the ground on a Sabbath day; and the disciples of Jesus were reproached for plucking some ears of corn on a Sabbath day, although they were hungry. It is quite evident that Jesus Christ was not a Sabbatarian and did not adhere to the literal interpretation of the draconic ordinances regarding the Sabbath. He wanted mercy or acts of kindness and not sacrifices. Nevertheless, he never thought of abrogating the Sabbath, nor could he have ventured to do so. Had he

¹ Matt. xii. 10-13.

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ventured to declare the abolition of that day or to substitute the Sunday for it, he would have been undoubtedly abandoned by his followers, and instantly mobbed and stoned. But he observed, so to say, the Law of Moses to its tittle. As we learn from the Jewish historian, Joseph Flavius, and from Eusebius and others, James the "brother" of Jesus was a strict Ibionite and the head of the Judaistic Christians who observed the Law of Moses and the Sabbath with all its rigours. The Hellenistic Christians gradually substituted first the "Lord's Day," i.e. the Sunday; but the Eastern Churches until the fourth century observed both days.

Now if Jesus were the Lord of the Sabbath day he would have certainly either modified its rigorous law or entirely abolished it. He did neither the one nor the other. The Jews who heard him understood perfectly well that he referred to the expected Messiah as the Lord of the Sabbath, and that is why they kept their silence. The Redactor of the Synoptics, here as everywhere, has suppressed some of the words of Jesus whenever "the Son of Man" forms the subject of his discourse, and this suppression is the cause of all these ambiguities, contradictions, and misunderstandings. Unless we take the Holy Qur-án as our guide, and the Apostle of Allah as the object of the Bible, all attempts to find the truth and to arrive at a satisfactory conclusion will end in failure. The Higher Biblical Criticism will guide you as far as the gate of the sacred shrine of truth, and there it stops, stricken with awe and incredulity. It does not open the door to enter inside and search for the eternal documents therein deposited. All research and erudition shown by these "impartial" critics, whether Liberal Thinkers, Rationalists, or indifferent writers, are, after all, deplorably cold, sceptical, and disappointing. Lately I was reading the works of the French savant Ernest Renan, *La vie de Jesus*, *Saint Paul*, and *L'Antichrist*. I was astonished at the extent of works, ancient and modern, which he has examined; he reminded me of Gibbon and others. But, alas, what is the conclusion of their inexhaustible research and study? Zero or negation! In the domain of science the marvels of Nature are discovered by the Positivists; but

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in the domain of Religion these Positivists make hay of it and poison the religious sentiments of their readers. If these learned critics were to take the spirit of the Qur-án for their guidance and Muhammad as the literal, moral, and practical fulfilment of Holy Writ, their research could not be so desultory and destructive. Religious men want a *real* and not an *ideal* religion; they want a "Son of Man" who will draw his sword and march at the head of his valiant army to pulverize the enemies of God and to prove by word and deed that he is the "Lord of the Sabbath day," and to abrogate it altogether because it was abused by the Jews as the "Fatherhood" of God was abused by the Christians. Muhammad *did* this! As I have often repeated in these pages, we can only understand these corrupted scriptures when we penetrate, with the help of the light of Al-Qur-án, into their enigmatic and contradictory statements, and it is only *then* that we can sift them with the sieve of truthfulness and separate the genuine from the spurious. When, for example, speaking about the priests continually dissolving the Sabbath in the Temple, Jesus is reported to have said: "Behold, here is one that is greater than the Temple."¹ I can guess of no sense in the existence of the adverb "here" in this clause, unless we supply and attach to it an additional "t," and make it read "there." For, if Jesus or any other prophet before him should have had the audacity of declaring himself "greater than the Temple," he would have been instantly lynched or stoned by the Jews as a "blasphemer," unless he could prove himself to be the Son of Man, invested with power and greatness, as the Apostle of Allah was.

The abrogation of Saturday by the Prince of the Prophets—Muhammad—is hinted at in the LXII Sura of the Qur-án entitled "Al-Jumu'a" or "The Assembly." Before Muhammad the Arabs called Friday "al A'ruba," the same as the Syriac Pshitta "A'rubta" from the Aramaic "arabh"—"to set down (the sun)." It was so called because after the setting of the sun on Friday the Sabbath day commenced. The reason given for the sacred character of Saturday is that on that day God

¹ Matt. xii. 6.

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“rested” from His work of creation. But the reason for the choice of Friday, as it can easily be understood, is of a double nature. First, because on this day the great work of the creation, or of the universal formation of all the innumerable worlds, beings and things visible and invisible, planets, and microbes was completed. This was the first event that interrupted eternity, when time, space, and matter came into being. The commemoration, the anniversary, and the sanctity of such a prodigious event on the day on which it was achieved is just, reasonable, and even necessary. The second reason is that on this day prayers and worship are conducted by the faithful unanimously, and for this reason it is called the “jumu’a,” that is to say, the congregation or assembly; the divine verse on this subject characterizes the nature of our obligation on Friday as: “O true believers! when ye are called to prayer on Friday, hasten to the remembrance of God and leave merchandise,” etc.

The faithful are called to join in the divine service together in a house dedicated to the worship of God, and to leave off at that time any lucrative work; but after the congregational prayers are over they are not forbidden to resume their usual occupations. A true Muslim within twenty-four hours worships his Creator three or five times in prayer and devotion.

(c) We have already made a few remarks on the passage in St. Matthew (xviii. 11) where the mission of the “Son of Man” is “to seek and recover what was lost.” This is another important prediction—though undoubtedly corrupted in form—about Muhammad, or the Apocalyptical Barnasha. These “lost things” which the Barnasha would seek and restore are of two categories, religious and national. Let us examine them in detail:

(1) The mission of the Barnasha was to restore the purity and the universality of the religion of Abraham which was lost. All the peoples and tribes descended from that patriarch of the believers were to be brought into the fold of the “Religion of Peace,” which is no other than the “Dina da-Shlama,” or the Religion of Islam. The religion of Moses was national and particular, and therefore its hereditary priest-

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hood, its Levitical sacrifices and pompous rituals, its Sabbaths, jubilees, and festivals, and all its laws and corrupted scriptures would be abolished and substituted by new ones having a universal character, force, and durability. Jesus was a Jew; he could not have accomplished such a gigantic and stupendous undertaking because it was materially impossible for him to do it. "I came not to change the law or the prophets,"¹ said he. On the other hand, the rank idolatry, with all its abominable pagan practices, superstition, and sorcery, to which the Arab nationalities were addicted, had entirely to be wiped out, and the unity of the Deity and of religion to be restored under the flag of the Apostle of Allah bearing the Holy Inscription: "I bear witness that there is no object of Worship beside God; and I bear witness that Muhammad is the Apostle of God."

(2) The unification of the nations descended from Abraham, and their dependencies were to be restored and accomplished. Of the many corrupted, selfish, and unjustifiable silly notions the Hebrew Scriptures contain there is the indiscriminate bias they entertain against the non-Israelite nations. They never honour the other descendants of their great progenitor Abraham; and this antipathy is shown against the Ishmaelites, Edomites, and other Abrahamite tribes even when Israel had become the worst idolator and heathen. The fact that besides Abraham and Ishmael about three hundred and eleven male slaves and warriors in his service were circumcised² is an incalculably forcible argument against the Jewish attitude towards their cousin nationalities. The kingdom of David hardly extended its frontiers beyond the territory which in the Ottoman Empire formed only two adjacent "Vilayets," or Provinces. And the "Son of David," whom the Jews anticipate to come with the attribute of the "final Messiah," may or may not be able to occupy *even* those two provinces; and besides, *when* will he come? He was to have come to destroy the Roman "Beast." That "Beast" was only mutilated and slaughtered by Muhammad! What else is expected? When Muhammad, the Apocalyptic Barnasha, founded the

¹ Matt. v. 17-19.

² Gen.

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Kingdom of Peace (Islam), the majority of the Jews in Arabia, Syria, Mesopotamia, etc., voluntarily rushed to the greatest shepherd of mankind when he appeared with the terrific blows which he struck at the "Brute" of paganism. Muhammad founded a universal Brotherhood, the nucleus of which is certainly the family of Abraham, including among its members the Persians, the Turks, the Chinese, the Negroes, the Javanese, the Indians, the Englishmen, etc., all forming one "ummat" (Arabic) or "Umtha da-Shlama," i.e. the Islamic Nation!

(3) Then the recovery of the promised lands, including the land of Canaan and all the territories from the Nile to the Euphrates, and gradually the extension of the Kingdom of Allah from the Pacific Ocean to the eastern shores of the Atlantic, is a marvellous fulfilment of all the prophecies about the Holiest and the Greatest of the Sons of Man!

Considering the stupendous work accomplished by Muhammad for the One True God, the brief time spent by him and his brave and devoted companions in its accomplishment, and the ineffaceable effects that the work and the religion of Muhammad have left upon all the kingdoms and the thinkers of mankind, one is at a loss to know what tribute to pay to this Prophet of Arabia, except the wish to behold him shining in redoubled glory before the Throne of the Eternal as Daniel saw in his vision!

SUPERNATURALISM OF AL-QUR-ÂN

By SYED MAQBOOL AHMED, B.A.

VII

SOME SUPPLEMENTARY REMARKS ON THE BIBLICAL NAMES IN THE QUR-ÂN

SINCE the writing of my last article on the above subject I have been supplied, through the courtesy of the Reverend Dr. Zwemer and the Nile Mission Press, Cairo, with a copy of Mr. Clair Tisdall's book entitled *The Original Sources of the Quran*. The book is admirably written and is calculated

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to deceive a good number of unwary Muslims. The only thing worth consideration in the book, however, is what is practically the substance and re-hash of Rabbi Abraham Geiger's *Was hat Mohammed Aus dem Judenthum aufgenommen?* which is copiously quoted by Mr. Tisdall in the third chapter of his book. He is at the pains of showing that much of the material of the Qur-án is derived from the traditional sources of the Jews, as, for instance, it is pretended that some phases in the stories of Abraham, Adam's sons Cain and Abel, Solomon and Queen Sheba, which are not found in the Bible, have been taken from the Targum or the Aramaic paraphrase of Pentateuch, which has hardly any authority among the Jews, and therefore the Qur-án stands charged with the lack of discrimination between fables and facts of Holy Writ.

To say that I was flabbergasted at this glaring impudence of a Jewish Rabbi and a Christian padre would be a mild way of expressing my surprise. I need hardly add that the Jewish Rabbi at least must know that though the idea of Targum has been in existence since the fourth century A.C., the Targum Onkelos and the Targum Jonathan ben Uzziel are undoubtedly the post-Qur-ánic literature of the Jews. They belong to the eighth century A.C., when the Abbasides for the first time offered the Jews that peace and contentment which they had never dreamed of since the sack of Jerusalem by Titus and the opportunity to emulate the Muslims by adopting much of their philosophy, customs, and classics.

And can the Christian padre, who so exultantly but blindly follows the Jewish Rabbi in the absurd proposition he has put forward, deny, about his own apocryphal Gospels, that most of them were compiled after the Qur-án was being recited from the Straits of Gibraltar to the Valley of Sindh? What about the Gospel of St. Barnabas? "In fact," says the learned writer of the article on "Targum" in the *Encyclopædia Britannica* (14th edition), "in regard to the source of the two Palestinian Targums to the Pentateuch, we must accept the conclusion of Bassfeund (M.G.W. J. XI) that they both derived their variants from a complete Targum Jerushalemi. But though the existence of an older Targum

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Jerushalemi cannot be denied, it cannot be of an early date, for many of the latest elements in the Fragmentary and pseudo-Jonathan Targums were undoubtedly derived from their common source. Moreover, the existence of a written Palestinian Targum at an early date is expressly excluded by the evidence at our disposal. In the middle of the second century A.C., Rabbi Simon ben Galliel forbade the translation of the Pentateuch in any language other than Greek; and this command was upheld by Rabbi Johannan in the third century. Even in the time of later Amoram there is no mention of Palestinian Targum."

So, as a matter of fact, the boot is on the other foot. During the golden era of the Abbasides the Jews incorporated much of the Qur-ánic material in their fragmentary or loose-leaf apocrypha which they recited every week in the synagogue.

And what was the condition of the Jews when the Prophet Muhammad came to Medina? When did the Jews offer the Prophet the opportunity to fraternize with them and learn their wisdom and lore? And were they really capable of teaching? We know they were sequestered from their own people as much as from the Arabs; they never heard of the glosses and exegises on the books of Moses. It is probable that they had forgotten the language of their sacred scriptures and could not understand what was written therein. Only in the case of the Alexandrian Jews was a dispensation made for the translation of the Holy Books into Greek. To translate them into Arabic for the benefit of the handful of Jewish fugitives of Arabia would have appeared preposterous to any Rabbi. Well might the Prophet have put the logic of Jesus Christ in his case when he said, "How could he be against Beelzebub if he is assisted by him?"

To turn to other topics.

"Yahya." In the sacred books of the Mandæans or the Christians of St. John the Baptist, undoubtedly older than the Qur-án, we find their prophet is named Yahya and not Yohannan.

"Maria and Mariam." The Arabs do not confuse these two names; as, for instance, we find the Holy Prophet's Copt

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wife is called Māriya Qibtiya, or Mary the Copt, and not Mariam. If the Prophet had heard of Mary from the Christians and Jews he would not have added "m" to it. There was some purpose in changing the name of Maria to Maryam. The word "Mara" in Hebrew, I find, means "woman." Even in the modern and civilized Europe, women are not honoured by their own name. They either go under the name of their husbands if they are married or under the name of their father.

"Saul." I find Saul in Hebrew means the same as Saul in Arabic, both meaning "Asked for." It is probable that Saul could not remain Saul after he had been made king; for the demand of the people had been fulfilled in him and he had then to be called with a name bearing some other signification. I am, however, still in the dark about the Qur-ānic word "Tālūt."

"Hāmān." The Qur-ān has three references of Hāmān in the book. In two places the exclamation of the Pharaoh is identical, while in the third place it runs thus: "Inna Fir'auna wa Hāmāna wa junūduhuma kānū mina '-l Khātī'in" ("Surely Pharaoh and Hāmān and their hosts are the transgressors?"). In no place in the Qur-ān is there a reference that Hāmān stood in relation to Pharaoh as his Vizier. On the contrary, this verse shows that both had mighty hosts with them. I have with me a French savant's book entitled *Rameses Mei-Ammon or Rameses the Great*, by Monsieur F. de Lanoye. This book is in the English translation and is entitled *Egypt 3,300 Years Ago*. I quote some excerpts from this book which throw a flood of light on Hāmān and his relation with Pharaoh who took the title of Mei-Hamon.

"Rameses Mei-Ammon must have been born during the quarter of century that preceded the year 1400 before our Era. The long duration attributed to his reign and the place that Moses held after him in chronology do not admit of the date of this event falling any later . . ." (p. 64).

"When, after the 72 days of mourning prescribed by the funeral regulations, the corpse of Seti (father of Rameses II the Pharaoh of Moses) had been deposited in the magnificent tomb which he had prepared for himself in the holy mountain

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of the west, beside the last resting-place of the other terrestrial gods, his predecessors; and when by virtue of other consecrated rites the moment for the establishment of his son Mei-Ammon upon the throne had been decided and proclaimed, Thebes, the city of Ammon, saw flowing into her hall all the functionaries of the first classes who by right or through duty had a marked place in the panegyrics, or great public ceremonies . . ." (p. 69).

" On his arrival, the high priest presiding over the pageant caused the pontiffs officiating under him to intone the chant consecrated to divine light revealing itself to mortals. Standing erect at the altar, he there received the King, who, ascending to a place beside him, aided him in completing the sacrifice obtained for the occasion, poured out consecrated libations before Ammon, burned the prescribed incense amid a shower of flowers and prostrated himself while pronouncing these words, at once so haughty and so simple, ' I come to my father Ammon at the end of procession of gods which he for ever admits in his presence ' " (p. 80).

" To this series of intercessions and prayers, Ammon Ra replies by the mouth of his high priest speaking to Mei-Ammon, ' My well-beloved son, receive from me a pure life and long days to pass upon the throne of Kemi, ' " etc. (p. 81).

Now read the Qur-ánic statement and the request of Pharaoh to Haman: " Therefore, O Haman, build for me the tower so that I may ascend unto the god of Moses," etc. Does not the history of Mei-Ammon confirm the Haman of the Qur-án?

THE LONDON NIZAMIAH MOSQUE TRUST AND THE WOKING MISSION AND LITERARY TRUST

THE above two Trusts have recently been formed. The London Nizamiah Mosque Trust was officially constituted in 1928, under the Farmān of His Exalted Highness The Nizam of the Deccan, while the other came into existence only last

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year. Though they have the same chairman, with two other members as trustees on their respective boards, together with their other co-trustees, they work independently in both the Trusts. The two bodies have indeed been so working since their inception. They have their funds separate from each other and they are collected separately. At the outset it was deemed necessary that the London Nizamia Mosque Trust should have its office opened in Lahore in order to make collections and be in close touch with the Muslim community, but it was kept separate from the Mission office. But since the offices were practically in my hands it seemed best to close the Lahore office to avoid confusion.

The Trusts have one and the same aim and object—that of propagating Islam in the West; but neither of the two is less important than the other. If the Mosque would act as a beacon light over the troubled Western waters in the world of religion it is for the Mission to guide the ship to its haven. The two institutions should work separately from each other, and this they have done. On closing the Lahore office of the Mosque I have already written privately to various of our friends asking them to send their donations for the Mosque directly to Lord Headley, The Cottage, Mornington Avenue, West Kensington, London, W.14, and I do not remember any deviation from my direction in this respect. I again must inform my readers that we are in dire need of funds for the London Nizamia Mosque Trust, which they should send direct to his Lordship and not through the Mission office.

The site of the London Nizamia Mosque has been purchased in a desirable position, in London. We have only some £32,000 now in deposit, and the sum is not sufficient to meet our needs. We are greatly indebted to H.E.H. the Nizam for his munificent donation to the sacred cause, but we also have to do our duty in this respect.

KHWAJA KAMAL-UD-DIN

AZEEZ MANZIL

LAHORE, INDIA

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ETHICS IN ISLAM

THE EDITOR, *Islamic Review*, Woking

SIR,—

Under the above sub-head of your article "What is Islam?" which you print now and then in the *Islamic Review* for the benefit of non-Muslims and Muslims, I read the following beautiful words: " 'Imbue yourself with Divine attributes,' says the Holy Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes. To act otherwise is sin. . . . The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels and leading him to the border of Divinity."

From the time of the Holy Prophet Muhammad to this day all Muslims are agreed that Islam has come to rid man of the nature of a beast and to raise him above the ranks of the angels. It is true that not everybody is capable of reaching the highest rungs of the ladder of Islam, but that in no way takes away anything from the beauty of the ideal of Islam which is the perfection of the spiritual greatness of man, and as this greatness comes from God it is no exaggeration to say that the ideal of Islam is progress towards God's perfection. The late Mr. Ameer Ali, in his *The Spirit of Islam*, writes pages in the same strain in his most charming style in the two chapters called "The Ideal of Islam" and "The Religious Spirit of Islam." The following brief quotations will make the point quite clear.

The author of the *Kashshāf* thus sums up the essence of the Islamic teachings: "Seek again him who drives you away; give to him who takes away from you; pardon him who injures you: for God loveth that you should cast into the depth of your soul the roots of His perfections. . . ."

Jalālu 'd-Din Rūmī says:

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“Thou partakest of the nature of the beast as well as the angels;

“Leave the nature of the beast, that thou mayest surpass the angel.”

“The present life was the seed-ground of the future. To work in all humility of spirit for the human good, to strive with all energy to approach the perfection of the All-Perfect, is the essential principle of Islam.”

I have made the above quotations so that the reader may not be misled into thinking that I am one whit behind the others in holding the ideal of Islam to be what it has always been. But at the same time I say that the sentence “Imbue yourself with the attributes of God” is not a correct translation of what our Holy Prophet said, “Takhallaqū bi Akhlāqi 'l-Lāh.” If it were possible for man to become imbued with the attributes of God, man would become God or like God, a statement which is the very opposite of the whole spirit and wording of the Holy Qur-ān. Says the Holy Qur-ān, “Laysa kamithlihi Shaiy'un wa huwa 's-Samī'u 'l-Basīr,” which means, “Nothing is like a likeness of Him, and He is the Hearing, the Seeing” (xlii. 11).

My translation of this verse is as follows:

“Nothing is like His attribute,
For He is all-Hearing, all-Seeing”

(*vide* p. 281 of my translation of the Holy Qur-ān).

The last verse of the chapter “Al-Ikhlās,” nay, the whole chapter, is a refutation of the idea that anyone can be like God or that God is like anyone else.

“Say thou: ‘He is God the One,
God Unique,
He gives not birth,
Nor is He born,
Neither is there anyone like unto Him.’”

For this reason also, I would not say that God is the prototype of man. The cause of all this confusion, to my mind, is that a double error has crept into the translation of the Holy Prophet's words: “Takhallaqū bi Akhlāqi 'l-Lāh.”

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In the first place the word " Akhlāq " does not mean " attributes," and secondly if it does mean " attributes," the phrase " attributes of God " in this saying does not mean the attributes which belong to Him, but attributes which have been laid down by Him as belonging to the faithful of His servants, e.g. the phrase " 'Azābu 'l-Lāh " (punishment of God or the agony of God, as I render it) does not mean the agony which God suffers, but the agony which He causes the sinful man to suffer. Similarly the phrase " Sibghatu 'l-Lāh " (the baptism of God, or as I render it, " the dye—i.e. faith—of God ") means the baptism or dye or faith which He has chosen for His faithful servants. In this way, even if we keep the word " attributes " in the phrase " Imbue yourself with the attributes of God," it would mean that we are to imbue ourselves with all those attributes which have been laid down for us by God. The fact, however, is that " Akhlāq " is plural of " Khuluq," which means " moral character " or " the fashion of the inner man," just as " Khalaq " means the outward shape and form of anything. " Takhliq," the II Derived Form of the verb " Khalaqa," and " Takhalluq," the V Form, mean to rub oneself with anything, especially with perfumes, as in the phrase " Khallaqahu bi khalūq," which means " He perfumed him with khalūq (a certain species of perfume)," and again in the phrase " Khallaqtu 'l-Mar'ata bi 'l-Khalūqi," i.e. " I perfumed the woman, or rubbed her over with khalūq (a certain species of perfume)." So that if the prophet's saying under discussion be translated according to the Arabic idiom and sense as given above, it should run as follows: " Perfume yourself with the moral beauties of God," meaning thereby neither more nor less than all the commandments of God prescribed by Him for the faithful. When people asked 'Ā'isha (God be pleased with her!) as to the " Khuluq " of the Prophet, her reply was, " Kāna khuluquhu 'l-Qur-ān," meaning " That whereto he clung was the Qur-ān," with its rules of discipline and its commands and its prohibitions, and gracious things comprised in it (see Tāju 'l-'Urūs and Lane's Arabic Lexicon, p. 801).

In the same way the verse " Wa innaka l'alā khuluqin

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'azīm" (xliii. 4) means, "And verily thou art of a great religion" (see the authorities quoted above).

I hope the reader will forgive me for pointing out this rather technical distinction, but to my mind it is so important that all true Muslims should be clear about it. May Allah guide us all to the right path. Amen.

Yours, etc.,

January 4, 1931.

H. G. SARWAR.

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'Īdu 'l-Fitr (1349 A.H.) at the Mosque, Woking, England.

The Muslim Festival of 'Īdu 'l-Fitr, that marks the termination of the fasting month of Ramadhān, was celebrated this year at the Shah Jehan Mosque, Woking, on Thursday, February 19, 1931. The night previous had seen the wind blowing very strong and a slight snowfall was also observed. This inclement condition of the weather in the month of February, which, as it is, is cold enough, naturally accentuated doubts as to the desired success of the function on the following morning. However, all possible precautions were taken. The marquee pitched for the occasion was spacious enough to hold all the items of the function. Stoves to heat the air were also installed. But all these efforts would have proved of no avail had the day not kept fine. Luckily enough, since the morning of the Eid day it had been looking bright, and by the time of the prayers the warmth of the sun was felt so much that it was thought advisable to have one side of the marquee open.

Friends had begun to pour in at about ten o'clock. Over three hundred individuals were present at the occasion. It was a unique gathering in more than one way. It represented all the three continents. Here had assembled under the banner of Islam not only those who professed the religion of Islam but also those who did not belong to it—Sikhs, Hindus, Parsis, and Christians—thus demonstrating to the world the social outlook in the faith of Islam.

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The prayers were conducted by His Excellency Sheikh Hāfiz Wahba, Envoy Extraordinary and Minister Plenipotentiary of His Majesty King Ibn Sa'ūd to the Court of St. James's. He read his sermon in the Arabic language, the language of the Holy Qur-án and the Holy Prophet Muhammad.

His Excellency's consent to the request of Maulvi 'Abdu 'l-Majid, M.A., Imām of the Mosque, Woking, to lead the congregational prayers, in which Muslims of all nationalities and belonging to various schools of thought in Islam took part, went a long way to emphasize the great distinguishing feature of Islam—namely, there are no sects in Islam. The step of His Excellency the Sheikh to officiate at the prayers was a visual proof of the fact that there is no priestly hierarchy in Islam and that the priestly duties could very well be performed by persons who are called "laymen" in other religions. It also indicated that Islam, if understood in its real perfection, was as good for a diplomat as for the man in the street, and that the so-called divisions in the Islamic camp do not really form different Churches, as in Christianity. It would, for instance, be unthinkable that a Catholic priest would ever allow a Nonconformist priest to bless the Holy Sacrament or to deliver a sermon from the pulpit of his church. In Islam, on the other hand, it does not sound as anything extraordinary if a Muslim, belonging to the Shia or Wahabi school of thought, leads the prayers in a mosque, or vice versa.

Immediately after the sermon was over, its English translation was distributed to the audience. It would have been better had the English translation been read out as well, but considerations of time and weather, most of all, made the Imām drop the idea. Elsewhere in these pages we reproduce a translation of His Excellency's sermon.

After the sermon, friends wished each other a Happy Eid. Light refreshments were served to the guests. Most of the friends had left by four o'clock, but some of them stayed on till nightfall to enjoy the company of this fraternal gathering.

Among those who took part in the function were: His Highness Shah Wali Khan, the Afghan Minister; H.E. Dr.

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Hāfez Afifi Pasha, the Egyptian Minister; H.E. Dr. Oscar Kallas; the Persian Chargé d'Affaires and Madame Noury Isfandiary; M. Zulfacar Khan, the Afghan Counsellor; Sisostri Sidarouss Pasha; Lady Blomfield and Mrs. Basil Hall; Sirdar and Sirdarina Ikbal Ali Shah; Mrs. Buchanan-Hamilton; Mr. Abdulla Yusuf Ali; Mr. Habeebullah Lovegrove; Professor and Madame Léon; Dr. Zada; Dr. Salama; Dr. 'Abdul Majid; Captain Gordon-Canning; Prince K. S. Muhammad Sadiq and Mrs. Clemson.

Pan-Islamism.

It is a matter of common knowledge that a political movement, under the name of Pan-Islamism, was launched by certain great Muslims towards the end of the last century. It was an attempt to revive the sinking political prestige of the Muslim world, and to save it from the clutches of European diplomats, by rallying its scattered forces. For some reason or other the movement failed to produce the desired result. As regards its present condition, let us quote the *Falastin*, a Palestinian paper, where it comments upon the recent utterances of Mowlana Shawkat Ali in Palestine, concerning the need of a Muslim University in that Holy Land. The paper observes in its issue of February 14th:

"The Turkish and Arab Nationalists gave it [the Pan-Islamic movement] a blow from which it never recovered, yet it still lingers in Java and India, which are, curiously enough, territories under foreign domination, while at the same time representing the majority of Muslims, as far as numbers are concerned."

In our opinion, however, there is nothing curious in this. A brother in distress naturally turns to another brother. Misery and trouble make a man think of his near ones. It is a different matter that the other brother who is more fortunately situated should usually feel the attraction of other things more than that of brotherly sympathy. Who can say, when India and Java become as exclusively self-reliant as other Muslim countries have been, and can stand on their own legs, they will not also give up this silly sentiment, as it

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is called? This is an Eastern sentiment strengthened by the Islamic idea of brotherhood, and is specially marked in times of trouble—everywhere, in Turkey as well as in India.

Weak as the Muslims then were and still are, it would have been greatly to the advantage of all its sections could they have been united in a common bond. But we have been led to believe, after a calm study of the situation that has appeared since, that from the point of view of Islam as a religion it is good that the Muslim nations could not so unite. If the political upheaval of the Muslims had taken place, as dreamed, through a political confederation, the issue of Islam's influence as a religious force would, perhaps, never have been clear. Circumstances at the time caused Islam to be established simultaneously as a spiritual as well as a political cult. This had its own advantages, but later certain disadvantages arose out of this very circumstance. In after times, to sceptic minds, Islam appeared rather a political than a spiritual cult. Let us quote the Palestine paper again:

“To Europe, Pan-Islamism has been a bogey. It meant, and still means to the Europeans, a political movement, deriving its force from fanaticism and *containing great potentialities for disturbing world-peace.*”

This indicates clearly the general attitude of Europe towards the followers of Islam, and this attitude can as rightly be ascribed to the other important non-Muslim communities of the world as to the Europeans. No less a personality than Mr. Gandhi was reported to have once remarked that, although the teachings of Islam never sanctioned any violence or aggression, still the fact that the rise of Islam was early accompanied with the unsheathing of the sword was apt to create confusion in many minds with regard to its absolute spiritual powers. So this is no small problem. We do not know if Muslims have bestowed sufficient thought upon it, but it is, after all, only one side of the question. When we look at the other side the situation appears more serious. The struggle that began in the time of the Prophet between the followers of Islam on the one hand and its deadliest foes on the other, culminated unfortunately in a social hatred

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between Western Christian and Eastern Muslim. Europe began to hate Islam, not so much as a religion opposed to Christianity as a religion of those who had crossed swords with them on so many battlefields, contested the supremacy of the material world, and deprived them of their hold over the Holy Places of Palestine. The Muslims, on the other hand, began to regard the Europeans as permanently associated with Christian blasphemy, and eternal enemies not only of the Muslims but of Islam itself. The main issue of spiritual supremacy was thus relegated to the background by both parties. Towards the beginning of the present century, ere yet the Woking Mission had come into existence, it was almost unthinkable to an average Muslim that a European could ever share with him the blessings of the faith in Islam and be brother to him. Europe, Christianity, and anti-Islam appeared to him as interchangeable terms. Even if a European declared his faith in Islam and was as sincerely devoted to it as any Muslim ever has been, he would still be regarded as nothing better than a hypocrite, or a spy of some European Power. We were recently reading a book entitled *From Drury Lane to Mecca*, in which a British convert to Islam, Mr. Hedley Churchward Mahmoud, narrates his story of conversion and pilgrimage to Mecca. Incidentally, he refers to the Khedive of Egypt, who, when representations were made to him on behalf of this new convert, is reported to have said: "What! An Englishman? Do anything for an Englishman? I would rather wring his neck!" Mr. Churchward speaks of Muslim sympathy in general, and this incident as an exception, so to say. We cannot vouch for the truth or falsehood of the story, but we should not be at all surprised if it were true; for the religious outlook of Islam was, till quite recently, actually eclipsed by racial hatred. Had this state of affairs been left to itself Islam would, before very long, certainly have died as a religious cult. Fortunately, the idea of the Islamization of the West (if the term be permitted) occurred to certain eminent Indian Muslims, and this marked the beginning of a new and changed angle of vision. This change is becoming more and more marked as their religious propaganda brings

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better and better results. Like other workers in the field of a new cause, we are inspired by faith, and cannot, perhaps, prove the justification of our expectations to the satisfaction of many of our brothers in the faith. But of one thing we are quite sure. If our movement (God forbid!) fails to produce the desired result—and the cult of Islam has not only to co-operate, as in the beginning, with political power, but even to depend upon it for its *revival* this time—the future of Islam as a religious force is doomed, and with it is doomed religion itself. It is remarkable that the idea of preaching Islam in the West originated in India. As a community the Muslims of India are the most wretched. A community more helpless, politically as well as culturally, it is difficult to find. But it would seem that, actually, this material helplessness has made them a suitable field for the growth of this conception of a spiritual regeneration of Islam. And it was all for the best that there was no vestige of political power in the movement that aspired to Islamize Europe. Now the power of Islam as a purely moral and spiritual force is to be proved or disproved according as this movement succeeds or fails. As the movement is gathering more and more force from all parts of the Muslim world it is patent that Muslims all the world over are every day becoming alive to this problem. As a consequence racial hatred is fast dying out, more especially on the Muslim side, and this in turn paves the way for Lord Headley's vision of West and East being bound to meet under the banner of God's True Religion. So while appreciating Mowlana Shawkat Ali's idea of a Muslim University in Palestine for the growth of a Pan-Islamic feeling, we draw the attention of all concerned to this equally or rather more important question of Islam's survival and recognition as a pure spiritual force.

Suicide in Turkey.

“Both in the Press and in conversation, suicides and divorce cases are, nowadays, prominent features of Turkish life. In many cases suicides occur among the young under twenty. A hard word uttered by a parent, failure to pass

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examinations, and still more frequently love-affairs are the commonest motives," says the *Observer*, in its issue of February 22, 1931. In our August number of the *Review* last year we endeavoured to trace some of the fundamental causes of this morbid tendency in Western civilization. It is part of the irony of fate that we are now reverting to the same topic, in connection with a people who go under the name of Islam. The immutable Divine Laws are no respecters of race or class. According to Islam, believers or non-believers, whoever transgresses any law of nature must needs suffer the consequences thereof. Muslim Turkey and Christian America are both the same when the question of transgression comes in. So long as Turkey remained faithful to Islam, she occupied a glorious position among the nations of the world. But as soon as her allegiance to that faith became a matter of mere lip-profession, degeneration and decay made their appearance in all the phases of her national life. For some time past, however, Turkey has been trying hard to rid herself of those injurious habits and practices which were eating into the vitals of her national existence. Unfortunately, the light selected for this self-inspection was not that which shines from the Qur-án; it was, on the contrary, borrowed from the customs of the European nations. It was inevitable, therefore, that even if the nation were purged of certain harmful things, it must fall a victim to other abnormalities hitherto known only to the so-called followers of Christ. One of these abnormalities is the gross materialism which is at present obsessing the Turkish mind. Islam does not ignore the physical existence of man; rather does it require that that aspect of him should be guided by the standards of absolute purity, final utility, and permanent value as given in the Qur-án in the terms of Divine Attributes, Life after Death, and the Day of Judgment. Now, whatever might have been the conception of spirituality in the ages gone by, it will not be, in these days, an unwarrantable assertion to make, in view of the demonstration furnished by the history of Islam, that the spiritual life in a nation casts a corresponding reflection on its worldly affairs. What are, again, the signs of spiritual health in any nation? They

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are a living faith in that Perfect Source known as God, and a faith in a Glorious Future as implied in the idea of an After Life. The presence of these in a people has a healthy influence on the lives of the individuals in many ways, one of which is the subject of our present discussion. If these beliefs are real forces in their national life, the individuals will be able to face distress and disappointment in a spirit of chivalry. However affluent a nation, it must, nevertheless, contain a large number of persons whose whole lives are nothing but a series of miseries and troubles. Then there are moments, even in the lives of the more fortunate, when it seems to them that the pleasure is far out-balanced by the pain experienced in the life of a man. Now, if our calculations are limited to the affairs of this material world and our physical selves, are we not forced to the conclusion that the achievements in which we glory are not, in the long run, worth having? We are sure, therefore, to drift towards an abject form of pessimism. Such a doleful outlook on life can only be relieved by the beliefs which have been described above, or in other words, by an outlook on life that is born of a right type of religious sentiment. Whether you call it a sentiment or a superstition, it has, nevertheless, helped the very weakest of weaklings among men to face the worst of life in a spirit of boldness unknown to the sceptic or the worldly-wise.

The American settlers, we may recall, were persons who had the experience of this living kind of religious faith. The spiritual preparation of those Protestants, who left their hearths and homes in order freely to follow their religious convictions in a distant and unknown land inhabited by aborigines, were not very much different in kind from the spiritual preparation of the early Muslims. The protest against Catholicism, it may be remarked in passing, was a protest in favour of Islam. It should, therefore, be no matter of surprise for us to learn that in the U.S.A. suicide was once unknown. But ever since the Americans rapidly succumbed to Mammon-worship, resulting in a consequent bankruptcy of their spiritual insight, which fact alone is responsible for the findings quoted in our last discussion, suicide has become one of the chief causes of

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death in the U.S.A., especially in New York. History has only repeated itself in the case of our Turkish brethren. In their anxiety to throw overboard a false show of religiosity, the Turkish people, we are afraid, have been banishing even the real religious outlook from the national mind, thus depriving its individuals of that satisfaction of the soul which can hold its own against all worldly deprivations.

Coming to the question of boredom once more, we are of opinion that whether there be any scarcity of material resources in a society, or a "boredom" arising out of the "prevailing prosperity," the inner nature of man always thirsts for something that is not of this world. All superstitions and false religions have thriven on this inseparable tendency of human nature. Whatever the ambitions of anti-religious propaganda in these days we make bold to assert that no man can ever get rid of this tendency. It will not do to dismiss the thing by calling it "a weakness of the mind"; it is, rather, in the very nature of man. But let us leave this point for the present, to be resumed in some future discussion. We pass to another aspect of the question, which affords grounds for distinction between Islam and Christianity as forces in imbuing their respective followers with the kind of fortitude of which we were speaking. The life and example of the founder is the thing that counts most in a religious system. Although communion with God and submission to His Will form the central theme in the preachings of both Muhammad and Jesus, there is still a world of difference between the demonstrations of that ideal in their respective lives. While the whole mission of Jesus ended in a tragic failure in his crucifixion at Calvary, the mission of Muhammad met with a wonderful success at his last pilgrimage to Mecca; and when dying he had the unique satisfaction of finding a whole people living up to the ideal set by the religion he had brought. This difference in the respective endings of the lives of the two prophets is bound to result in a difference between the characters of their respective followers. However inspiring the teachings of a religion, it is, humanly speaking, necessary for its followers to look to its teacher for illumination in the otherwise dark pathway of

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life. Viewed from this standpoint, the example of Jesus cannot but bring gloom into the hearts of the strugglers. He might have conquered death by rising from his grave, as the Christians assert, but this does not relieve the gloom of failure that sits so heavily upon the whole history of his ministry. We do not mind the fierceness of any struggle, or its duration, however long, if it ends in victory. The example of success is the one thing that can inspire hope and courage in a drooping soul; failure must needs do precisely the opposite. We are constrained, therefore, to remark here that a man who earnestly sets an ideal for himself on the account of Jesus's life, as given in the Gospels, cannot but shrink from the threatening calamities of life, seeing that his religious outlook is bound to be of a very timid nature. If, however, we find any section of the Christian people exhibiting, at any time, any great amount of spiritual courage, it has to be ascribed to some influence other than that of the Gospel account of the life of Jesus. On the other hand, even the most hostile critic will admit that Muhammad's life can only inspire hope even in the most dejected soul. So if Turkey is found to be sadly wanting in this spiritual courage, the reason has to be sought in its change of vision from the Qur-án to Europe. Would that our Turkish brethren had bestowed some serious thought on this problem and tried to direct their national life along natural channels.

Harnessing the Sun.

Why believe a book to be the very word of God? we are asked by sceptics to-day. Many have been the replies given to this, but here is yet another supplied by the inventions of science.

"And He has made subservient to you the sun and the moon . . ." (xiv. 33; cf. also xvi. 12) announced the Qur-án fourteen hundred years ago. As is known to the world, the book is very rigid in its doctrine of the unity of the Godhead and will not tolerate our worshipping any other deity. But is it out of any jealousy on the part of God? No; if we are forbidden to bow down our heads before false gods it is for

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our own benefit; because all such gods are either objects of the creation or their personifications and hence part of the universe, and man is required to be a ruler of the universe, not its adorer. As a mercy from God, His revelation comes to man to enliven his drooping spirits, to make him realize his glorious position of being His vicegerent and to show him the paths, walking along which he will be able to fulfil the purpose of his existence. If a book reveals to us all these requisites of our life, and the paths chalked out by it prove to be right in the course of experience, are we not forced to the conclusion that it must be the word of One Who is the Author of the universe as well as of man? Now, besides upholding the doctrine of unity in its absolute purity, the effect of which is imperceptibly leading the scientific world to a surprising relation of things in nature, the Qur-án again and again turns to the topic of subservience to man of the whole of external nature.

Not satisfied with remarks of a general nature, it makes special references to such big and distant objects of nature as the sun and the moon, an instance of which we have quoted in the beginning of this note. Making their way through superstitions and hazy outlooks of generations, these teachings and emphatic announcements are now becoming fruitful in the form of startling discoveries of modern science.

"Perhaps the date is not far distant when huge metal plates exposed to the rays of the sun in the Sahara will generate the electrical energy to drive the machines of industry and illuminate the streets of towns thousands of miles away," says a Berlin paper as quoted by the correspondent of the *Daily Telegraph* in its issue of February 4, 1931. "The substantial basis of this entrancing vision," adds the correspondent, "is a half-volt motor. This is being driven directly, without auxiliary current, by a photo-electric cell exposed to the dim diffused light of an exceptionally gloomy winter in the laboratory of the Kaiser Wilhelm Institute, at Dahlem, a suburb of Berlin."

Continuing, he says: "Within a few months the efficiency of this photo-cell, which was invented by Herr Bruno Lange,

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has been increased fifty-fold, and it is naturally asked why that should be the limit of its possibilities. Professor Eitel, the head of the Institute where Herr Lange works, told an interviewer that it is not impossible that the photo-cell may be so far developed that the generation of energy from sunlight may find its place in the technique of industry." So over and above its old functions the sun is now to work our machines and supply us with light in the darkness of night—a phenomenon that will furnish an additional proof for the supernaturalism of the Qur-án. But while we do feel a sense of joy at such fresh testimonies with regard to the claims of the Holy Qur-án, we cannot but feel pained, at the same time, to see that such testimonies are brought to light, not by the professed followers of that glorious Book, but by those who are considered as unbelievers. Could the Muslims understand the ways of God and unearth the secret of this apparent anomaly?

Propagandic Value of Literature.

It is not a useless repetition to say that the principal force of all the present-day world movements lies in their literary propaganda. The reason is that the whole social life of modern humanity is organized on the basis of reading, writing, and keeping of records. The power of Press propaganda is, consequently, marked as much in thought movements as in commercial ventures. The more you avail yourself of this method of publicity the more easily and widely you are known and listened to by the world. Our early realization of this fact took the shape of the *Islamic Review*. The letters of appreciation that come to us, every now and then, from various non-Muslim quarters approached by this monthly, only emphasize the truth of this statement. One such letter we reproduce below:

To the Editor of THE ISLAMIC REVIEW

MY DEAR SIR,—We are informed that it is owing to your liberality that our library is to receive the *Islamic Review*. We appreciate your generosity and co-operation very much,

